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THE Bible Champion

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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

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THE BIBLE CHAMPION

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Formerly the American Bible League

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The Bible League of North America

THE Bible League of North America, then called the American Bible League, was organized in the year of our Lord 1903 to effect "the promotion everywhere of a devout, constructive study of the Bible, as a whole and in its various books and parts, by the common sense and rational, or truly scientific, method, and with the aid of all the light that can be thrown upon it from all sources, and the meeting and counteracting of the errors now current concerning its truthfulness, integrity and authority."

The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands.

"In the full enjoyment of that blood-bought liberty wherewith Christ hath made us free, we joyfully engage in that most noble of all the undertakings of a truly Christian scholarship, the study of the oracles of the Most High; and thus devoting ourselves to the acquisition of a more complete knowledge of the words and will of God, we fear no damage to faith in the Divine inspiration, integrity, and authority of the blessed Book.

"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

To that more than seven thousand we appeal to come up to the help of the Lord against the mighty forces of unbelieving and destructive scholarship, and to actively coöperate with our good brother, Frank J. Boyer, now General Secretary-Treasurer of the League, in his splendid work of carrying on the publication and distribution of the BIBLE CHAMPION throughout the land.

The names of George Frederick Wright, Luther Tracy Townsend, Herbert W. Magoun, David James Burrell, William H. Bates and many others who are contributing to the magazine assure us of the extraordinary value of the same in the vitally important work that is being accomplished thereby.

May all true friends of the Bible subscribe for the BIBLE CHAMPION and also secure its widest possible circulation among their friends and acquaintances, and may the blessings of our Lord Jesus Christ richly rest upon all who may send a favorable response to this appeal!

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 27 DECEMBER, 1921 No. 12

The Arena

In the Carpenter Shop

BY DAVID JAMES BURRELL, D.D., NEW YORK CITY

AS Jesus was toiling at the bench a farmer came in to inquire about a wooden plow that had been left for repair. He scrutinized it carefully at the point where share and handle met, and presently asked: "Is this a good joint?"

"I dare make no other," replied the Carpenter.

"But it would never be seen. There are plenty of handicraftsmen who slight their work and think little of it."

"Then they are dishonest. I serve not under the rule 'Be never found out,' but 'Give honest work for honest wage.' "

"When will my plow be ready? You promised it by nightfall; but I see that much remains to be done."

"You shall have it in time. All the hours of the days are mine for labor. The plow will be ready for you."

Thereupon the farmer went out and the Carpenter resumed His task. He was aware of the fact that handicraft was regarded, by the wiser and more cultured peoples of His time as the business of slaves. So Lycurgus had written in his code and so Plato taught in his Academy: but that did not seem to affect Him. In this I rejoiced, because I knew that the craftsman's cap which He wore was destined to be the crown of honest toil through all succeeding ages.

A peremptory voice said, "Man, can you mend my saddle bow?"

The speaker, who stood in the doorway, was evidently a person of wealth and, by his accent, accustomed to command.

"Good morrow, Ben Midas," replied the Carpenter, "I can mend your saddle bow after I have finished the plow."

"How so, man, cannot the plow wait?"

"No, I have promised it."

"I am in haste and will pay you well. You seem to be troubled with a sensitive conscience." Then, fumbling at the embroidered scrip which hung from his girdle, he added, "Here is one of my many gold pieces; perhaps that will relieve it."

"Show me the coin. You say this is yours, Ben Midas. By what right?"

"By my having earned it in honest trade. You have seen my camels in the market, laden with Persian fabrics. The wealth which I have thus acquired is mine, to do what I will with it."

"Nay, not what you will. You may hoard it; and behold, it will mildew. You may squander it in riotous living; but it will return to mock and plague you. Or you may administer it as a solemn trust for the God who gave you the power to acquire it. His word is 'Occupy till I come.' I grant you, money making is a lawful business; and fortunate is the man who has a genius for it; providing always that he recognizes his responsibility as a steward of God."

"I want no preachment about God," exclaimed the rich man indignantly; "my money is mine; let that suffice."

"Not so, Ben Midas; consider the reckoning that awaits you. Suppose this night your soul should be required? Then whose would those things be? Death ends your tenure. Gold has no value save for what you can do with it. Would it not be well to make friends by the kindly use of your possessions, so that when you fail they may receive you into everlasting habitations?" He then con-

tinued with great earnestness, "I have somewhat to say to you, my friend; the complaints of your camel-drivers have come to my ears. They say they are underpaid, ill-fed and beaten for slight offenses. Ben Midas, a just God will avenge them! He is no respecter of persons. Your wealth is no warrant for overweening pride. The laborer is worthy of his hire: and woe to him that grinds the faces of those that wait upon him. O my friend, how hardly shall they that have riches enter into the Kingdom of God!"

The rich man thereupon departed in a rage. I marvelled at the boldness of this Carpenter; for He spake as one having authority. But as I pondered on this another entered, who was greeted as a fellow craftsman.

It appeared that the wood workers of Nazareth, and the neighboring towns were organizing a guild for mutual help and defense against all encroachment on their industrial rights. Of this the Carpenter approved, saying, "It is written in the Book: 'Two are better than one, for if they fall the one will lift up his fellow.' But, before I cooperate with you, I would know three things:

"*First,* is it proposed to sign away or surrender our personal freedom in any way? If we are to be controlled by unwise or incompetent leaders I cannot, as a self-respecting artisan, go with you.

"*Second,* is there to be any resort to violence in enforcing our rights? If this means war on honest capital or enmity toward those who may employ us, then, as a believer in the just and impartial application of both divine and human law, I cannot go with you.

"*Third,* is it proposed to interfere in any manner with the employment of those who decline to join us? Shall we be expected to force men into our fellowship by denying the right of independent action? If so, your policy is suicidal, because it would put our craft most obviously in the wrong and would forfeit the sympathy of all right-thinking men; in which case I could not go with you."

The Workmen's Agent was so evidently forestalled in his intended argument that he scarcely knew what to say. "No doubt," he stammered, "there are some who would prefer to labor on their own terms; in which case we must needs go under or drive them to the wall. But doubtless they would yield to reason sooner or later and join us."

"But," said the Carpenter, "that sort of 'reason' savors overmuch of force and does not appeal to me. These men, like ourselves, have others dependent on them. Their right to labor is inalienable. Who are we that we should deny them the exercise of that right? There is a Golden Rule which says: 'Do unto others as you would be done by.' To help and not to hinder, to bear the burdens of the weak, to live and let live, to suffer wrong rather than inflict it, so have I learned the mind of God."

"Nevertheless," objeteed his visitor, "we must protect ourselves."

"Nay, rather it behooves us to look upon the things of others. The service of self is not the highest and best. He is the true servant of God who, in self-denial, most faithfully serves his fellow man. Let us in the interest of labor deal fairly, not only with our employers, who stand for capital, but with our fellow toilers in their stern grapple with the wolf at the door. As we are sons of the Patriarch Jacob let us heed his admonition, 'Ye brethren; see that ye fall not out by the way.'"

At this juncture the chief rabbi of the village entered the shop in his flowing robes and the union workman passed out.

"I come," said the rabbi, "to reprove you for your address at our last service. The rulers of the Synagogue were scandalized by the bitterness with which you arraigned them as hypocrites and blind leaders of the blind. What have you to say about it?"

"I have nothing to retract. The religion of Israel, as you represent it, is naught but an empty form. The people ask for bread and you give them a stone. New moons and appointed feasts! Bowings and vain oblations! Loud prayers. and tithes of garden herbs! Hear what the prophet Isaiah says: 'Who hath required this at your hands? Wash you, make you clean; cease to do evil, learn to do well. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. If ye be willing and obedient ye shall eat of the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.' You and your fellow rabbis are blind to

that threatening sword and deaf to the voice of warning. The people are as sheep without a shepherd; while those who should be ministering to their spiritual needs are parading in canonicals and broad phylacteries before the altars of an indignant God. You preach a religion that has no bearing on the deep problems of the time. Give the people truth; God's truth to lighten their burdens and assuage their griefs. Give them no more meaningless chants and litanies but practical truth, to be translated into life and character and usefulness."

"Who are you," retorted the rabbi, "that you should thus blaspheme against the Lord's anointed? Have you forgotten your calling as one of His chosen people?"

"'A chosen people' do you call us? Chosen to what? To keep alive the Messianic hope! How have you darkened that glorious 'hope of Israel!' Were the Christ to appear would you welcome Him? The hour is striking even now. The Kingdom is at hand. But you are blinded, so that when the Messiah appears you will surely hide your faces from Him."

"Not so," said the rabbi, "we look for the Son of David who, at His coming, shall restore the faded glory of our nation. When He appears in regal splendor we shall escort Him to His Messianic throne and every knee shall bow before Him."

"O fools and slow of heart to believe all that the prophets have spoken unto you! Who hath believed our report and to whom is the Arm of the Lord revealed? He shall grow up before you, as a root out of a dry ground; he has no form nor comeliness; and when you shall see him there is no beauty that you should desire him. He shall be a man of sorrows and acquainted with grief: he shall be despised and you—priests and people alike—shall not esteem him."

The indignant rabbi would listen no more. When he had gone I heard the Carpenter say to himself with a deep sigh, "O Israel, how can I give thee up!"

Presently a woman entered, with a face singularly sweet but marked by many cares. I knew her at once by the tender accent of her voice.

"My son, you are always busy."

"Yes, mother, and why not? My Father worketh hitherto and I work. I have been communing with Him and I know that my hour is drawing near. You have cherished in your loving heart the secret of my mission. Tomorrow I shall begin my ministry and the preaching of the Kingdom. You know the end full well. The sword has a sharp edge: but be of good courage. I shall yet see of the travail of my soul and be satisfied. The gates of heaven shall be thronged with sinners saved by my vicarious pain; and you, faithful mother, shall ever have a place in the heart of your divine Son."

She talked with Him in a close confidence which no other soul on earth could share, and then went her way to the humble home near by.

I saw Him lay aside His working garb and don a homespun coat. The farmer called for his plow and went away with it. The Carpenter looked about Him once and again on the familiar objects in His shop, as if to say, "Good work, and worthy of a man;" then adding, "But I have a baptism to be baptized with and my soul is straightened until it be accomplished," He opened the door and passed out.

All the world knows how He chose Him a company of toilers like Himself and led them up and down among the villages, preaching the Kingdom and doing many wonderful works. All the world knows, too, how it ended in the tragedy of the Cross; but alas the whole world has not yet been told of the great salvation which was accomplished by it.

O, wonderful man of Nazareth! How hast thou lightened the burdens of the people by thy sympathy with common toil? How firmly hast thou touched, how graciously solved, the social problems of all time and times, did men but heed thee!

O strong, wise Son of God! Never man spake or wrought like thee! Along thy pathway through the centuries shines a light that never otherwise had shone on land or sea.

O Saviour of the world! Beneath thy cross we bow in humble adoration for the love that, when we were dead in trespasses and sins, would not let us go! By thy death we live; by thy holy intercession we are kept moment by moment

from the evil that is in the world; and by thy sovereign grace our immortality is brought to light!

And I heard the voice of a great multitude which no man can number saying, "Thou art worthy to receive blessing and honor and glory and power, forever and ever. Amen!"

The Flood and its Survivors

BY PROFESSOR H. W. MAGOUN, PH.D., CAMBRIDGE, MASSACHUSETTS

Tenth paper of a series explaining why a world flood is a scientific necessity, if various geological and other problems are to be met.

IT has been and still is commonly supposed that Noah landed on Mount Ararat. Where the idea came from it is hard to see, unless it was the result of pure carelessness; for the Bible teaches no such thing. It does mention the "mountains of Ararat" as the place of landing; but that is a very different matter. The "mountains of Ararat" may be a long distance from Mount Ararat, since Ararat then means a district similar to Armenia. That, in fact, was the original meaning of the term, and its use for a single mountain is modern.

Mount Ararat does have two peaks, one about forty-five hundred feet lower than the other; but that does not justify the assumption that this particular mountain was referred to by the expression used in the Bible, even if the name has survived as a designation for the two peaks in question. It must, therefore, be clear that the words are general rather than particular in their application. They probably have reference to some indefinite spot on a range of mountains in Armenia, in a region then known as Ararat, which may have included the present Mount Ararat, the name having ultimately survived as a designation for the most conspicuous mountain in the district.

The real point is this. The ark landed on ground high enough to be called a mountain, and it landed in the country called Ararat. Strange as that landing seems,—inland, up-stream, and hundreds of miles from the point of departure,—it is by no means inexplicable, provided all the facts are taken into consideration and due allowance is made for environment.

The Persian Gulf has a narrow entrance. That entrance is flanked by strong headlands, beyond which it broadens out into a bay of large dimensions. This was the dominating factor in the problem. Consider it for a moment. The first tidal waves from the Indian Ocean had to pass through that narrow inlet. Having done so, they spread themselves over the surface of the huge basin beyond. No other outcome was possible, and by the time they reached the Euphrates valley their force was spent.

They doubtless gathered headway to some extent in that valley, and the water probably rose with a speed that was alarming; but their power to destroy by violence had been reduced to a minimum. The ark was therefore lifted by the advancing flood and not wrecked by an avalanche of waves. As the upheavals grew in power, the tidal effects must have been intensified; but a floating vessel would simply be carried forward with little danger of destruction.

Before each wave culminated and began its return, a new one probably overtook it and forced it onward. In some such way the "head" finally became sufficient to carry the water, and the ark, over the highlands of Armenia, beyond which other waves, coming by this time from the Atlantic, must have already begun their work of destruction. When the two met, somewhere in the general region of the Black Sea, the inevitable reaction took place, and the strange craft, carried a less distance than the waves themselves had traveled, would then be wafted about approximately in the direction of the strongest current.

It is not necessary to suppose that Mount Ararat, as we know it, was sighted on the upward voyage. Indeed, it appears to lie too far to the eastward for that to have happened under the conditions named. It is therefore not necessary to assume that it was covered; for the "high mountains" of the revised text—the authorized version has "hills"—must refer to the mountains within the horizon of the observers on the floating ark.

This is plainly the meaning of Genesis vii. 19, and even in verse 20, where both versions have "mountains," the Hebrew word remains the same (*har*). It means "mount," "hill," "hill country," as appears from Joshua xiii. 6, where the same word is used. It is accordingly not well to force the term; for Hebrew, like other Oriental tongues, is not given to understating facts. All such languages lean toward Hyperbole, and allowance must be made for that fact.

On the other hand, what was hill country to them would be mountainous land to others, which seems to justify the translation of the word by "mountain" in over four hundred and fifty passages of the Old Testament—as against "hill" in over fifty other passages—in the authorized version. The content of the Hebrew term, as they understood it, is really the important point, and no one can be justified in forcing any other meaning into it. The conclusion is obvious.

According to the story, all the high hills and mountains were covered; but—the mountains were those within their range of vision. They did not and could not know about any others, and the account, as it stands, is certainly local. It tells what happened to Noah. The mountains that he saw disappeared from his sight one after another, until all were covered by the waves. Other and higher mountains were not necessarily submerged, and Ararat may have been of that number. Fearful breakers took the place of submergence for such as these.

The Genesis narrative implies that the ark drifted for many weeks after the catastrophe, which seems to have occupied forty days from its beginning to its culmination. For one hundred and ten days after that, things were trembling in the balance, so to speak, and there was a gradually diminishing though ceaseless ebb and flow. Readjustment then began in earnest and continued for many months, so that it was all of a year before a condition bordering on equilibrium was attained.

On this basis, five months were consumed, in all, from the beginning of the flood until its power was broken. For forty days rain and tidal waves marked its progress upward. Then one hundred and ten were occupied in the struggle of the forces thus let loose. By the end of the one hundred and fifty, the reaction had gained enough headway to quiet the waters and allow them to settle somewhat; but it required about seven months more for the readjustment to progress far enough to end the disturbance finally and usher in a new era. By that time a condition bordering on stability was attained, and the flood was over.

According to Genesis viii. 4, the ark grounded at the end of five months, and the waters then decreased continually so that another two months and a half rendered the tops of the mountains visible. The process then continued, until, approximately a year after entering the ark, Noah found the ground sufficiently dry to disembark. They were stranded on "the mountains of Ararat," a region recognized by Kiepert's "Atlas Antiquus," although no Mount Ararat is found in that excellent authority. They were accordingly somewhere in Armenia, as we now look at the matter; for names have changed since those early days.

As to the flood itself, several things should be noted. The rain ended the cloud cap; for the commotion was sufficient to precipitate all the remaining water vapor and destroy the envelope which it composed. There were millions of tons of water in that envelope; but it would not suffice to cover the earth more than a few feet on a level, if it were distributed over its entire surface, and even if confined to the land its flood effect would be comparatively small. No mountains could be covered in that way, although hills encompassed by mountains might be covered for a brief space by accumulations of water from the surrounding elevations. Nevertheless, the rain helped and did its part.

The ice released by the impact of the waves was a far more important factor in the outcome; for it contributed enormously to the bulk of the shifting waters, which had to be kept deep enough to cover mountains as well as hills and valleys. The displaced ocean bed was the real cause of the flood's continuance, since it had not yet begun the process of settling to its present level. Extensive portions of it had been carried to high positions by the successive upheavals, and the level of the sea had to correspond with that condition, because two bodies cannot occupy the same place at once.

The problem of where so much water came from is accordingly not hard to explain; for the displaced oceans furnished it and caused the flood while seeking a new level. The rain helped, and the crushed and broken ice helped still more.

The ice cap was destroyed as such, other glaciation suffered a similar fate, an enormous amount of material was thus added to the oceans, and complete readjustment was delayed for many long years, so that the sea was left relatively higher than it is in our day. It must have been actually higher also; for many a raised beach in different parts of the world so indicates. Late readjustments and modern glaciation have again lowered it to its present level.

As readjustment progressed the flood subsided. The tops of the mountains naturally became visible first. The fog and the mist were dispersed. For the first time in man's history a rainbow became possible, because there was no longer a cloud cap to interfere with its production. The Bible story is therefore both rational and natural, and the statement that Noah left the ark a little more than a year after he entered it contains no element of improbability.

As to the notion that he had living specimens of all the animals of the entire world—carnivora and herbivora—in his vessel, it is enough to say that he probably had sufficient work on hand in the construction of his ship without taking a trip on foot to Europe, Asia, Africa, Australia, and the two Americas, no one of which can have been known to him, to gather and drive to the Euphrates valley animal pairs from all parts of the earth against the day of his embarkation. Comment is hardly necessary, because the thing itself is plainly absurd.

The language used in the Bible story refers merely to such animals as he was able to find in his own part of the world, and the expression "all the earth" can mean no more than he meant by it. We have no business to force our modern meaning into the account. Noah knew nothing of modern geography, and he probably knew nothing or next to nothing of lands outside of Mesopotamia. From his point of view that embraced "all the earth," and no modern reader is justified in making the words mean more than that. All Noah's earth, as he knew it, is as far as the story warrants us in going. Larger knowledge enables us to put more into the words; but we are not fair or just if we do so.

The animals of that region, then, were the ones that he collected, and the behavior of wild or semi-wild creatures on the eve of a great convulsion of nature is known to be such that they can be handled in a manner quite impossible at other times. Noah was not given a command that was beyond his powers of accomplishment, although popular notions on this subject involve a task far greater than the fabled labors of Hercules. In fact, they involve a task impossible of achievement because of the time element and the distance element and the age limitations of the animals and the elements incidental to traveling hundreds of thousands of miles without cages or any means of transportation.

Doubtless God could have caused specimens to be on hand ready for embarkation at the proper time; but there are no indications that He did so or that He commanded Noah to save any animals then unknown to him. God never wastes a particle of energy, even if some modern interpreters of the Bible are so prodigal of energy that they bring the miraculous into disrepute as a consequence. The Bible contains miracles—real ones—beyond a peradventure; but even then God is not wasting energy, and in some places He uses natural forces which we can understand without difficulty. The miracle then consists in the application of those forces.

Nothing is a miracle to Him; but He creates only what is necessary and does only what is necessary for His ultimate purposes. No man can make synthetic wine to equal nature's product; for God's hand is in nature's process, and man cannot hope to equal it. The element of life is lacking in his work, and life is from God himself. Even that is a miracle to us if we look at it aright.

On the basis of the evidence, the great mammals of Europe perished in the flood. So did those of the Western Hemisphere. For the most part the carnivora and herbivora were simply exterminated. The same thing is true of Northern Asia. And the coming Neolithic race profited thereby. A few animals probably survived in the mountains, particularly in Asia; for elephants and other tropical animals were doubtless still able to live in Thibet and Kashmir, where they certainly abounded at one time when those lands were apparently at a lower level than that which they now occupy.

In Africa, the elephant, hippopotamus, rhinoceros, giraffe, and other tropical animals plainly survived; but the conformation of land is such, with a lofty interior flanked by highlands at the coast, that the flood waters would be turned

back on themselves and rendered practically harmless. That is probably the reason why Africa has no flood legends. It had no flood in the interior, and where it had one all perished. Vast sections in the north and west were inundated with the rest of the world; but the great central table lands escaped.

But if animals survived in some of these remote regions, men may have done so likewise. The Bible language does not forbid such an assumption, as has already been suggested; for even our own matter-of-fact English, literal as it is, allows its users to say, "Everybody knows," when only a few of one's intimates really do know. Again, "All the world was there" means merely that a respectable number of one's neighbors and friends was observed at some local function. To take it as meaning the population of the earth would be absurd. "Everybody says so" does not even include all the inhabitants of one's native town or of his present place of residence. It merely means that Thomas and James and Peter and possibly a few other friends have casually made the same remark.

Such forms of statement are typically Oriental; but the matter goes deeper than that. All Noah's world was affected, as a matter of fact, though his world was not our world. All our world was affected too; but that fact was beyond his ken. Of his world all that is stated was literally true, and it should be so taken. His account was doubtless handed down to his posterity, and it probably reached the author of Genesis by direct tradition through the descendants of Shem. Beyond Noah's world the words did not and could not then apply.

No user of language can put into it of himself more than he himself knows. He may be led to use a form of words which can mean far more than he realizes; but that is beyond the scope of their original or local application, and it is therefore a secondary matter as far as he is concerned. The presumption is that it is also secondary as far as others are concerned, and the burden of proof lies with those who wish to reverse this arrangement.

Language always contains these possibilities. No two persons, in fact, ever use it with precisely the same limitations. The meaning of each individual word is composite, with sharp central features and a nebulous border; and even then forms of expression may sometimes vary beyond their natural or prescribed limits. Irony produces just that effect. Thus, the German "Das ist Geschichte" so used becomes untranslatable; for it no longer means "That is history," since its real content is "That is a whopper!" What its user means is the ultimate criterion to go by; but most people forget that fact.

The content of words is always affected by their environment and also by the limitations of their authors. For this reason care must always be taken in interpretation not to overstep the boundaries set by the circumstances and the individual knowledge of the particular speaker or writer. If exception is to be made, there should be ample grounds for it, and even then the two meanings ought to be clearly differentiated so that the double application may be plain.

This general principle applies in many a Bible passage, and it is well to recognize it, as others have done. When Cain says (Gen. iv. 14) that he is driven out from the "face of the earth"—the revision has "ground"— it is clear that his home lands are all that he had in mind. He could not even conceive of the world as it is, unless all our ideas on the subject are false. Similarly, "all the kingdoms of the world upon the face of the earth," in Isaiah's condemnation of Tyre (xxiii. 17), can hardly include much, if anything, beyond the countries bordering the Mediterranean.

Other passages of the same sort have corresponding limitations. Daniel varies the form somewhat: but his "dominion to the end of the earth" (iv. 22) has a very limited range centering in the Euphrates valley. The same is true of his "people, nations, and languages, that dwell in all the earth" (vi. 25). The "whole earth" which his fourth beast was to devour (vii. 23) was more extensive, including essentially the two general regions just mentioned; but it was still a very limited earth from our standpoint.

The boundaries set by their knowledge must determine the content in all such passages, not the ideas of the present day; and the language is not even figurative, or was not when it was framed, since it contained no intentional or conscious hyperbole. To them it meant exactly what it said, and on that basis alone can it be interpreted fairly. What words may now mean after centuries

of development is irrelevant, and any attempt to deal with them on such a basis shows a singular lack of historical perspective, to say the least.

Lest objection be made to these statements, on the ground that they assail the doctrine of inspiration, let it be said that no document can claim to be inspired if it fails to meet the needs of the persons for whom it was first intended, and no document can possibly meet those needs unless it uses the idioms of the people with the content that is familiar to them. The Bible does exactly that and more; for it adapts itself perfectly to the needs of every clime and race, as well as the needs of every age and condition, and changing nomenclatures are powerless to prevent it.

Under the guidance of the Spirit, the Old Testament writers did better than they knew; but they were allowed to write as they saw matters and their own way of putting things was not interfered with except in so far as it was necessary to guide them in selecting terms that would stand the test of time. God never rules out the human element. He makes use of it. A clear vision, an intense desire to bear witness to the truth, and a complete dependence upon Him in spiritual things, rendered these men fit instruments for the work that was given them to do. They were led accordingly.

That does not mean that they became mere machines. They did not. In some instances ancient ideas ran counter to scientific fact; but to have formulated statements in strict accordance with the truth would have made the message unintelligible for ages. Such a message would not have met the needs of inspiration, and therefore could not have been inspired. Limitations were ignored, the false idea was allowed to stand, and all men have understood the message in consequence. We still "learn things by heart," which is unscientific and pure nonsense. It is an excellent illustration of what is referred to.

The Bible language, then, does not exclude the possibility that there were survivors outside of Mesopotamia. It tells what Noah experienced, because he was a necessary part of the chosen line. No others counted. We sometimes say that an army was "annihilated;" but we never lose sight of the fact that various individuals survived. The men of Mesopotamia perished utterly. Most other men perished in like manner; but all the indications plainly point to occasional exceptions in different parts of the world. Without them Neolithic man becomes unaccountable, not to say impossible, and Neolithic man is a stubborn fact. He must be reckoned with.

Some of the flood accounts introduce elements that are not in the Bible story. They are, however, necessarily involved in the general catastrophe. Some of the accounts are therefore probably actual traditions handed down to posterity by genuine survivors of the deluge. The Assyrian flood legend and some related versions undoubtedly came from the same original source as the Bible narrative; but the Chinese and certain others must have had a different origin.

The Assyrian version has taken on various mythological elements in the course of its transmission, while the Bible account has been handed down in all its purity; but that does not prevent the two from having come from the same fountain head in the first place. The Chinese version, on the contrary, although it is far more sober than the Assyrian, contains no ark element and differs in other respects so materially from the Mesopotamian account that it cannot be referred to that source. It is rather an independent record of the frightful convulsions produced, with a natural recognition of the moral elements involved. Conscience is the same in all men. It awakes in time of awful peril. Some Chinese survivor drew his inferences accordingly.

Similarly, in the distant north, near the coast, where the climate was still mild because of the warm sea, some man may have escaped on some lofty mountain peak, whither he may have gone in search of food, since it was now November, the time when nuts are ripe; and some woman too, bound on a similar errand, may have survived and been attracted to him later by sounds which suggested a human neighbor marooned like herself on a mountain in the midst of a waste of waters. The thing is not at all improbable.

A few other similar pairs may be allowed for, such as the "great man" and his wife from the Voguls. They dwell on the slopes of the Urals in Perm and Tobolsk, in Western Siberia, and their tale is unique. Two dugouts were used with a cable of willow roots. Skins covered them. The flood came. In seven

days the waters began to subside. The devastation was complete.

In all of this there may be elements of truth, since it is entirely possible that there were places where the flood was comparatively mild and of short duration. Mountain ranges in the interior of a continent, far removed from the centers of disturbance in the ocean bed, would certainly favor such an outcome; for they might escape all but the culminating waves of the upheaval. For this reason the Vogul story, which is quoted by Lenormant in his "Beginnings of History" (Trans. from the Second French Ed., pp. 453 f.), may be true. It is not to be lightly dismissed, because it has every appearance of being a genuine tradition faithfully preserved and transmitted.

The vaunted antiquity of the Chinese may likewise be no empty boast, since they, too, may be descendants of flood survivors. Indeed, they may be the posterity of Cain, for that matter. He wandered to the eastward, and he seems to have gone further and further away from his birthplace. It is therefore quite possible that the Dravidian and Chinese races, along with the so-called Turanians of Central Asia, may have had him as their progenitor. The Sumerians, who seem to have set the fashion of migrating westward, may also be of the same stock; for a few survivors in Kashmir and on the mountains to the west would furnish the needed material for the propagation of all of these races.

Records of the Sumerians which were made in the early days of Babylonia, days not far removed, apparently, from the time of the flood, contain proper names that are said to be common to-day in the south of India among the Dravidians. Some may regard this as a mere coincidence; but it may imply that the two races—if they are not really one differentiated by long separation and a changed environment—came from a single original source somewhere between India and the Euphrates valley.

The Hindu Kush Mountains appear to have escaped the worst ravages of the deluge, although they may have suffered some alterations from earthquakes and, possibly, some changes of level. Their situation is such that survivors from the flood could emigrate without difficulty to either or both of the countries named, and they may have done so. Such a parentage for the Asiatic races, as that here suggested, relieves the difficulty of accounting for their languages, which are a puzzle to philologians in some ways, since a race division in the days of Adam would explain the peculiarities of their tongues and the supposed impossibility of classifying them with those of other peoples.

Whatever may be thought of this conjecture, it is tolerably clear that by the time the Semites were returning to the Euphrates valley from Armenia, the Aryans may have begun their migrations, which seem to have taken them first to the steppes of Southern Russia, whence some of them finally made their way to the eastward into India. This part of their history can still be traced in the Vedic literature. Others went westward into various parts of Europe; for Southern Russia, as Schrader and Jevons have ably shown in their "Prehistoric Antiquities of the Aryan Peoples," was probably the cradle of the Aryan race. Japheth was accordingly their progenitor, although it has been supposed by scholars that no connection whatever could be shown to have existed between them and the Semites. Such a connection becomes imperative on the basis suggested.

The need has been met—doubly met. Professor Hermann Möller has met it in his "Semitisch und Indogermanisch," and Dr. A. E. Drake has also met it in his "Discoveries in Hebrew, Gaelic, Gothic, Anglo-Saxon, Latin, Basque, and other Caucasic Languages." Both books aim to show that there is a fundamental kinship underlying the Aryan and Semitic tongues. Each is wonderfully suggestive, and each is profoundly significant. They forge a new link in the evidence steadily accumulating that the Bible is accurate and reliable in historical matters. It has been questioned far too often along such lines. The content of its verbal forms must be considered and allowed for; but nothing else is necessary, as a rule, although errors have crept in at the hands of scribes in transmission, as divergences in the versions indicate. They are usually of little moment.

Now, the first migrations of the Sumerians into the Euphrates valley may have antedated the flood; for it is certain that they were found there at a very early period. These first settlers may have contributed materially to the prevalent wickedness, and they probably suffered extermination in the deluge. Later

on their kinsmen from the east, following in their footsteps, may have settled, during the ages subsequent to that event, in the valley of Shinar (or Shumer), where the Semites found them on their return into Mesopotamia.

It therefore seems likely that they pushed westward, as the population in Asia began to increase once more, and built themselves cities on the ruins of ancient Semitic and Sumerian towns. The returning Semites then tarried with them; but the Hamites, who apparently accompanied the Semites in this migration, continued to the south and west, thus making their way, ultimately, into Egypt and beyond. They accordingly pass out of the reckoning.

The Semites who tarried reared new habitations and, in time, borrowed the Sumerian ideographs and used them as their own. That, at least, appears to be what took place, as Professor Clay has shown in his "Light on the Old Testament from Babel." Both races were there, according to the monuments, and a prolonged speech contest undoubtedly resulted. Evidences of it can still be found. At some point in this general connection, therefore, the Babel incident of Genesis must be located; for the double use to which the ideographs were put, must have led to confusion in the end.

The content of the Bible language needs careful study here; for some things have been read into it which are hardly correct in the light of recent evidence. It was to preserve their name, apparently, rather than to reach heaven, that the tower was projected, and the idea seems to have been borrowed from the Sumerians, whose power they evidently feared.

The moral elements, including pride and conceit, were undoubtedly there; but care should be taken not to interpret the forms of language then used, with too much literalness. They were an intense people, prone to excesses, and their ideas and expressions must be judged accordingly. In this connection it may be said that if there is half as much in heredity as is often claimed, the Sumerian contingent may have come honestly by such characteristics, as the direct descendants of Cain. The conjecture is worth considering.

The Asiatic, especially the Chinese, disregard of life, including their own, would not be surprising on that basis, and the possibility that a few of Cain's posterity survived the flood, on the mountains, as was mentioned above, or on the great plateau known as "the roof of the world," offers a simple solution of difficulties that have been regarded as hopeless and insurmountable.

If these conjectures are in harmony with the actual facts, the story of the ark must have come into Babylonia with the returning Semites. It would soon become common property. It was evidently dealt with on some such basis, as the records indicate. They shape it to suit themselves. The Assyrian records, however, serve at least one useful purpose, if they are at all reliable in their statements as to contemporary facts; for they testify that there were sacred writings before the time of the deluge.

Such writings, the tablets say, were to be buried in the city of Sippara (or Shurippak) in anticipation of the flood's advent. They also state that the survivors returned and dug them up after its occurrence. It may therefore be inferred that there were such writings, and that they were buried by the flood and afterward found by the Sumerians while leveling off the surfaces to rebuild.

The presence of these statements in the tablets must have some significance, and it seems likely that they arose from the recovery of ancient writings, or of sacred records, from the ruins, in some such way as that suggested. The suspicion that we may have parts of Noah's log-book is therefore not without foundation, apart from the internal evidence, which has been utilized by a writer in *The Bibliotheca Sacra* (lxiii. 510 ff.) to so indicate; for, in addition to the above facts, it is clear that the art of writing must long antedate the year 4000 B. C., since it is impossible to account for the conditions found on any other basis. There is, for example, an inscription of Lugal-zaggisi which is assigned to that date, and inscriptions indicate a familiar use of writing.

What, then, was the date of the flood? Many replies have been given to the question; but it is doubtful whether any of them constitute an answer. The entire situation is too complex to be considered here; but it will be discussed in detail in the next paper.

In the meantime let it be remembered that difficulties cannot be avoided. The divinity of Christ is a difficulty. So is radium. What radium is to all

other material substances, that Christ is to all other men. Each is unique, and each must be regarded as such. There is a point beyond which we cannot go, and it is reached very soon in human calculations. We have our limits.

As to the supposition that we have two separate accounts of the flood in the Bible—a thing which may trouble some—little need be said, because it ignores various things. According to Exodus xviii., Moses appointed subordinate judges. They must have had a written document to consult, even if he did take pains to teach them the law. In Exodus xxviii., Aaron and his sons are described as set apart and consecrated as priests. They, too, must have had some written authority to consult; for Moses could not personally attend to every difference of opinion due to a weak memory on the part of some one.

The tradition that Moses prepared two copies of the law is thus justified; for the situation demands it beyond question. The setting would be the same in each case; but slight verbal variations would occur here and there. Whenever and wherever a difference appeared in the form of an account, both would be preserved in the ultimate confluent text, and that may be all that there is in the most prominent of the supposed cases of double versions, some of which are manufactured out of whole cloth by the critics themselves. Their performance can be duplicated in Homer or Virgil at almost any point in the narrative, simply because a like habit of balanced statements was employed by those authors. The double-narrative bug-a-boo deserves none of the importance given to it by modern writers. It is largely a case of made-up evidence.

The Preacher and his Selection of Texts

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IN the selection of texts the following rule has the approval of all writers on Sacred Rhetoric:

The preacher should select texts that touch the subject at as many vital points as possible. In other words, that is the best text for a given subject that enters the most completely into the structure of the subject and also into that of the sermon. It would, therefore, seem to follow from this rule that the text would better be selected before deciding upon a definite subject, and certainly should be selected before the development of the sermon.

The direction of Dr. Campbell, in his "Lectures on Pulpit Eloquence," that "the text ought to be chosen for the subject, and not the subject for the text," should therefore be received with qualification, especially if the doctor means that the text need not enter into the entire texture of the subject and development. Indeed as a rule we think the doctor's direction is entirely wrong.

The advice of Professor Porter, as to this thought, in his "Lectures on Preaching," is preferable: "I do not say that there can be no case in which it is admissible to arrange the plan of a sermon, and even execute it, without having determined on a text. But from the specimens of motto-preaching which have fallen under my observation, I cannot doubt that the tendency of the above process is to sink the reverence due to the Bible; and hence it too often happens in point of fact, in what are called 'polite sermons,' there is nothing but the *text* to remind the hearers that there *is* a Bible."

The text is obviously chosen from respect to the usage of the pulpit rather than to the authority of the divine Word; and it would better accord with the ends of the preacher, in such a case, to choose no text, or, like him whom Melanchthon heard preach in Paris, who "chose from the Ethics of Aristotle."

It may, perhaps, be as well remarked here as elsewhere, that the verses of the Bible are not to decide the length of the text. Not every verse constitutes a text, for the verse may not contain a complete thought; on the other hand, in one verse there may be several complete thoughts, therefore several texts.

It is an inspired thought, expressed logically and grammatically, that constitutes a text, whether contained in one verse, or in a dozen verses, or in a part of a single verse.

The first verse in the Bible has been divided so as properly to constitute

the texts for five sermons. Thus: "In the beginning;" "God;" "created;" "the heavens;" "the earth."

Again, great skill has been shown in selecting and adjusting texts when a subject is to be discussed in consecutive discourses. For illustration; under the general topic "Salvation," the following passages were recently employed on four consecutive Sunday evenings: Luke 13:23, "Lord, are there few that be saved?"; Matt. 19:26, "Who then can be saved?"; Acts 16:30, "What must I do to be saved?", and Acts 16: 31, "Believe on the Lord Jesus Christ and thou shalt be saved."

In showing the relation between faith and works these two passages have been employed: Gal. 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ," followed by James 2:14, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

Taking for a subject "A Blood Atonement," the following texts could be employed: Heb. 9:22, "And almost all things are by the law purged with blood; and without shedding of blood is no remission," followed by 1 John 1:7, "The blood of Jesus Christ his Son cleanseth us from all sin."

The following subjects and texts are correctly related: 1 Pet. 1:18, 19, Christ's blood the sinners' redemption; Rom. 5:6-9, Christ's blood the believers' justification; 1 John 1:7, Christ's blood the believers' cleansing.

The subject, What Christ is Able to Do for the Believer, is presented in the following texts: Heb. 7:25, Able also to save them to the uttermost that come unto God by Him; 2 Tim. 1:12, Able to keep that which I have committed unto Him: Jude 24, "Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy." Comp. 2 Cor. 9:8.

The subject, "Christians Essential to Earth's Welfare," may be based upon these texts: Matt. 5:13, "Ye are the salt of the earth"; Matt. 5:14, "Ye are the light of the world"; John 15:5, "I am the vine ye are the branches."

The subject, "Choice in Divine Service is Imperative," may be deducted from Matt. 6:24, "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. "Ye cannot serve God and Mammon," and Joshua 24:15, "Choose ye this day whom ye will serve."

The subject or proposition that there are two kingdoms in men, one good, the other evil; and by divine aid we can develop either the one or the other, finds fitting texts in Luke 17:21, "Neither shall they say, Lo here, or, lo there! for, behold, the kingdom of God is within you," followed by Mark 7:20-23, "And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man," followed by Luke 5:45, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil."

Dr. William Taylor has a sermon upon these five passages: Mark 2:14, "Follow me;" John 13:37, "Why cannot I follow thee now?" Matt. 26:58, "Peter followed him afar off;" and Numbers 14:24, "My servant Caleb hath followed me fully."

Mr. Whittle, the evangelist, has an excellent sermon entitled "Pleasures," upon the passages, Heb. 11:25, "The pleasures of sin for a season," and Ps. 16:11, "At thy right hand there are pleasures forevermore." See also a sermon by Spurgeon, 3d series, p. 241.

It follows from what has been said that when a subject is deduced from two or more texts there should be, of course, an essential unity in the texts.

Another suggestion worth considering is this, that during the development of the sermon if a new line of thought is suggested that seems to be an improvement on what had at first been contemplated, it is better to follow the suggestion and choose a new text rather than to try to harmonize the better line of thought with the text first selected. Familiarity with the Bible in such a choice

of texts, as in all other matters, will prove to be of inestimable service to the preacher.

The following rule likewise will not be questioned by any preacher of experience and wisdom: When other things are equal short texts are better than long ones. They are more easily comprehended, and more readily remembered, than long ones. In the very nature of a text, brevity is implied.

It may not be out of place to add that the preacher is fortunate if in his selection of his texts he is let alone. He is supposed to know what subjects are most suitable for his church and congregation, and what subjects are on his heart and in his thought, and if familiar with his Bible it will not be difficult for him to select his text without interference. But the trouble is that he is often invited and perhaps urged to preach from texts selected by members of his church or congregation.

There are persons in every society who seemingly make such requests for the want of something better to do or to make a show of their interest in religious matters or otherwise to boost themselves into the good graces of the preacher.

Those who make these requests seem to have no conception of what it is to prepare a sermon, nor what reasons or motives should govern the preacher in the selection of texts. However, we presume, as a rule, the preacher ought to put a charitable construction upon the requests of his people; hence he may go so far in almost every instance as to offer private expositions when texts are given him upon which to preach. This, in not a few instances, would put a stop to this request business.

Unless the texts selected by others for the preacher shall harmonize with the foregoing rules, they should be put on file until the conditions of time, place, or circumstance, or the convictions of the preacher, or the needs of the people, call for their development into sermons.

Still, if several persons suggest the same or similar texts, then the preacher should ascertain the cause of this coincidence: the spiritual conditions or needs of the church or community may be the basis of this common request; if so, the call to preach upon such texts would be well-nigh imperative.

Another rule of much importance is this: Other things being equal, it is wise for the preacher to select texts that grow out of or harmonize with his own mental or spiritual condition and needs. Texts of this sort can hardly fail in awakening a lively interest and sometimes may inspire enthusiasm in the preacher and enthusiasm in the preacher is sure to beget it in the hearer.

And further, whenever the preacher, in reading the Scriptures, or in attempting to interpret passing events, or whenever thinking upon the condition and wants of himself or his people, is impressed with some passage evidently suggested by such mental states, he should note at the time, or as soon after as possible, not only the text, but also the reasons why it arrested his attention, together with any trains of thought suggested, likewise any isolated and spontaneous thoughts which have arisen in connection with it. The practical outcome, after a few years, will be an invaluable sermonic mental discipline, and a book of sermonic plans of more value to him than all the compiled books of plans ever published.

The Rev. Thomas Spencer in answer to the question, "How do you select your texts?" replied, "I keep a little book in which I enter every text of Scripture which comes to my mind with power and sweetness. Were I to dream of a passage, I should enter it in my book and, when I sit down to compose my sermon, I look over the book, and have never found myself at a loss for a subject."

Again, other things being equal, the preacher should select texts that harmonize with the conditions and needs of the people; also those that harmonize with the trend of the times.

A member of the Baltimore Conference was thus criticised by another preacher, and the worst of it all was that the criticism was deserved: "He does not seem to know that anything has happened since the sixteenth century."

As a rule, people are pleased if the preacher is alert enough to fit his text to the requirements of time, place and occasion.

A young man of our acquaintance captivated the heads and hearts of the

people of an important church in his trial sermon, by selecting for his text John 6:9, "There is a lad here, which hath five barley loaves and two small fishes; but what are they among so many?"

While this text almost violates one of the rules laid down, still the young man's modesty and his treatment of the subject were such as to shield him from all criticism, and the sermon secured him a call to the church where it was preached.

Professor Caird, before a meeting of a scientific association in Edinburgh, chose the very appropriate text, 1 Cor. 12:15, "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?"

His purpose was to show that it is not becoming to scientists to ignore philosophers, metaphysicians or theologians. It was a remarkable sermon, as we can testify, being fortunate enough to have heard it.

A preacher in Connecticut, after the death of a young parishioner by a shocking calamity, showed his skillful tact by announcing as a text Matt. 14:27: "But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." See also Robertson's sermon upon "Capital and Labor," vol. 1, p. 285.

While several preachers were using the burning of a New York theatre as evidence of special Divine displeasure, a distinguished New York divine, on the other hand, very appropriately chose for his text, Luke 13:1-5: "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish."

The following rules are especially recommended to our younger preachers when making a selection of texts. They are these: Other things being equal, those texts should be seletced that have the highest authority.

This rule leads to the remark that the relative authority of texts is usually graduated thus:

In the highest rank are classed the recorded words of the different persons of the Deity.

Next in rank are the recorded words of inspired persons.

And third in rank are the recorded words of uninspired persons.

There are six classes:

Words of good men when speaking the truth. John 6:68; Acts 5:34-39.

Words of bad and worldly men when speaking the truth. Mark 12:7; John 7:46.

Words of Satan and demons when speaking the truth. Luke 4:33, 34.

Words of good men when speaking falsely. The friends of Job and the Book of Ecclesiastes furnish many illustrations of this class.

Words of wicked men when speaking falsely. 2 Kings 18:17-37; Mark 14:58.

Words of Satan and demons when speaking falsely. Gen. 3:4, 5.

Hence it follows that when the words of any of these latter personalities are employed (this should not often be the case) they ought to be introduced with the statement, that, though recorded in the Bible by inspired men, they are not the sentiments of inspired men; though they are a part of the inspired volume, still we are left to judge of their truthfulness or falseness on the same grounds as are employed in testing all other written or spoken words.

On the Lord's day, after the great fire in Boston, the clergymen of the city and those of the neighboring towns and cities preached on the subject that was then in every one's thought. The texts chosen may be of interest in several respects, and since conflagrations and other "visitations" will befall the world to the end of time, it may be of service to our younger preachers to have an enumeration of these texts that were selected by some of the ablest preachers of Boston and vicinity.

Dr. Bartoll, (Unitarian), preached from Jer. 27:17, "Wherefore should this city be laid waste."

Phillips Brooks, (Episcopal), whose church was burned, selected this text:

Is. 64:11, "Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire: and all our pleasant things are laid daste."

Dr. Robert Collyer, (Unitarian), chose Ex. 33:22-23: "And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen."

Dr. DeWitt, (Congregational), based his sermon upon 2 Cor. 5:1: "For we know, that, if our earthly house of *this* tablernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Dr. Daun, (Presbyterian), selected Hebrews 13:14: "For here have we no continuing city, but we seek one to come."

Dr. Foot, (Congregationalist), chose for his text, 1 Cor. 3:13: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is."

Dr. Gordon, (Baptist), used for a text Is. 26:9: "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness."

Dr. Herrick, (Congregationalist), chose Hebrews 11:33-34: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Dr. Lathrop, (Congregationalist), preached from Matt. 24:39: "And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Dr. Mallaliere, (Methodist), used for his text Ps. 30:6, 7: "And in my prosperity I said, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled."

Dr. Manning, (Congregationalist), selected Job 1:21: "And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Dr. Hiner, (Universalist), preached from Ps. 147:1-3: "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely. The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds."

Dr. Murry, (Congregationalist), selected Ro. 5:3: And not only so, but we glory in tribulations also: knowing that tribulation worketh patience."

Dr. Webb, (Congregationalist), preached from Amos 3:6: "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?"

Three of the theological students of Boston University selected the following texts: Job 2:10; Job 5:17-23; Ps. 90:1, and Jer. 22:8.

Other preachers in Boston and greater Boston selected the following texts: Job 13:15; Ps. 62:11; Ps. 127:1; Is. 25:5, 6; Jer. 22:8; Matt. 6:19, 20; 2 Cor. 4:8, 9; 2 Cor. 4:17, 18; 1 Tim. 6:17; James 4:13-15; Rev. 16:9, and Rev. 18:19.

Upon the examination of these texts they will be found in almost every instance to conform to the rules that have been laid down for the selection of texts. There will be found none of those perversions called "good hits;" there is, on the other hand, an appropriateness and becoming dignity well becoming a great calamity and the variety of the texts selected illustrates the claim that if the preacher is familiar with his Bible, the restriction put upon him by the foregoing rules of exclusion will leave a very wide margin in the selection of texts for any subject that is suitable for pulpit discussion.

We close our discussion on the selection of texts by quoting a few lines from Professor Austin Phelps, who was the writer's honored and loved teacher in Sacred Rhetoric sixty years ago in Anderson Theological Seminary:

"Well-chosen texts, are the gems of scriptural thought. They represent fundamental doctrines, and vital principles, and essential duties, and central characters, and critical events, and thrilling scenes, and profound experiences. They are the dense points of revelation, at which light is most vivid. The Bible is dotted over with them. To see them is to

see the whole firmament of truth in which they are set. They are the constellations in a cloudless sky. An intelligent and scholarly explanation of not more than a thousand texts might indoctrinate a people in the whole system of biblical truth."

This is the third and last of a series of three articles on "The Preacher and his Texts" by Dr. Townsend. The first appeared in the October number. The second in the November number.

A Very Remarkable Happening

BY C. H. YATMAN, D.D., PHILADELPHIA, PENNSYLVANIA

PAUL had an experience so great that it took him fourteen years to think it over before he wrote of it (2 Cor. 12). I have waited that long, and longer, to write of a thing so wonderful that I doubt if any who read this will believe it true, and yet it is absolutely true.

It was on an August Camp Meeting Sunday at the great Methodist seaside, Ocean Grove, when the gatherings there were at their very height. The day was perfect as were the days of the preceding week, and there was a vast multitude gathered there; so many, indeed, that sleeping accommodations could not be found for all, and bread ran short.

There was a Sabbath Sunset Service held on the shore, led by the President, Dr. E. H. Stokes. The singing was from the old and well known Church Hymns, led by double cornets. The people were in a mood to sing. Thousands flocked towards the pavilion where the leader and speaker stood on a little out-projection. The beach was fairly wide, and fully five thousand people were sitting or standing on the sand, and as many more were in or around the pavilion, and double that number were on the boardwalk, both north and south. Ocean Pathway, which leads from the auditorium to the sea, was filled. The Majestic and Queen Hotel porticos were crowded. Here was a fair estimate of twenty thousand people.

I was chosen to give the closing Gospel address, trying to help these people Godward. A strong sea breeze was blowing. When one talks with the wind, and speaks low and distinct, one can be heard at a distance of three hundred yards or more.

I was tremendously moved. I knew I had a message from above: how Jesus could save men from sin and keep them good till they were called home to heaven. The pounding of the big breakers on the beach annoyed me very much. The multitude could outsing them, and above the noise make the music carry to the crowd; but I knew that with my simple voice I could not be heard by the vast throng except there be silence.

Then the Lord made known to me the glories of Romans viii. 26, and, in my soul, I asked the Almighty, for His own Son's sake, and the Kingdom, "to quiet the rolling, breaking waves, as He was the same yesterday, today, and forever, and He could, if it was His will."

It came my turn to speak. I asked those who were seated to stand so all present could draw near me. Then, with my back to the ocean, so as to talk with the breeze, I began to speak. I had wonderful liberty, and perfect control of my voice. I noted how still it was, and for a moment looked at the shore.

I feel again the awful awe and thrill that came over me; for about five hundred yards the waves had grown smaller and broke on the sands without a sound that reached me. For a moment I was amazed with gladness, and then threw myself into preaching Jesus with all the human and Divine power I had in me or on me.

To preach to twenty thousand souls at one time was a privilege very few ever get. Many times, in the auditorium I preached to half that number, but here were thousands who never darkened the door of any place of worship, and I felt I must have Heaven's help, and God gave it to me.

There were many converted that day, who, at the close of the service came and told me so, and I gave them some printed guidance I had brought with me for that purpose.

No one knew of the unusual prayer, and as the men and women slowly walked away I watched the waves take their normal size.

Who can set the limit to prayer and its power when the Holy Ghost leads to petitions that can only be uttered by an inward groan!

Can the Soul Sleep or Die

BY THE REV. W. MACNICHOLL, QUEENS, NEW YORK.

DURING and since the world war the immortality of man has been a theme of absorbing interest, and the advocates of soul sleep and unconditional immortality have been on the hunt for evidence in support of their respective theories.

Our first parents were like God when they came from His plastic hand; not, of course, in their physical structure. The temporal penalty for their sin was their immediate expulsion from the Garden. The moral punishment consisted in the severance of their communion with their Maker. This calamity is likened to death, which never in the Bible signifies the extinction of consciousness. As recorded in Genesis 2:17, Adam and Eve died on the very day of their disobedience—their souls died; not their physical bodies, for they lived hundreds of years afterward. They lost the moral image of God in which they were created and consequently forfeited the blessedness of communion with Him. It is unthinkable that a human being could live physically without an animating spirit and so their souls could not have literally died. Longfellow was orthodox when he wrote:

"Dust thou art, to dust returnest
Was not spoken of the soul."

The words in Eccle. 3:19, 20, cannot be taken literally. Man has preeminence above a beast in at least three attributes: physical structure, reason, and moral consciousness. Jesus stresses the fundamental difference in Matt. 12:12. And Solomon is in line with the Creator in Eccle 3:21, and also Eccle 12:7. Dust and spirit are vitally different in their nature and properties. Man is like the lower orders only in this, that his physical body in life and death is governed by the same laws.

Eccle. 9:10 means that opportunities to be saved from sin, and work for the redemption of our fellow-creatures are forever gone the moment we breathe our last.

2 Tim. 1:10 means God only has immortality, underived, and independent. He only is the source of immortality. All other intelligent beings have derived their deathless life from Him. If these words were literally true we must deny the immortality of angels. And if arch-angels and human spirits are all alike asleep God is absolutely alone in His heaven, and all the beautiful pictures of the Golden City we find in the New Testament are only a medley of lies and delusions.

1 Cor. 15:20-22 does not teach the temporary extinctions of the whole man. Paul refers only to physical death to be followed by a bodily resurrection. He has the sensual people of Corinth in mind, as well as the members of the church. They believed matter was inherently evil. They despised the body while they indulged its illicit appetites. They were atheists who recklessly shouted: "On with the lacivious dance. Let us eat and drink, for tomorrow we die. That will be the last of us, and we are not sorry." Paul declares that death is *not* annihilation, and that the material bodies they despised and dishonored, would surely come forth again, vs. 17 and 20. In vs. 42-58 we read his unanswerable reasoning.

John 17:3 reads: "This is (here and now) life eternal." Jesus said to Martha (John 11:26) "Whosoever liveth and believeth shall never die."

In Gen. 2:7 we read how the soul was superadded to the body by a creation, and separate therefore, it must be as distinct from the body as the man is from the coat he wears. Mark the difference in the method of creation. The body was formed. The soul was created. The properties of the soul and body are radically different. The body is influenced by physical secretions; the soul by rational and moral motives. One is subservient and subordinate; the other is regal and supreme. Therefore they cannot belong to the same essence.

The parable of the rich man and Lazarus teaches a tremendous truth. Both souls are *alive* and *know it*. Each sees and hears the other.

The answer to the angel in chapters 14 to 17, book of Revelations, has

thrilled the church with rapture in all generations since. Does that magnificent apocalypse reveal the appalling spectacle of angels and blood-washed souls all fast asleep? With dazzling crowns on their heads, and white robes, and palms of victory, listen to their oratorios as they electrify all heaven in celebrating the conquests of their Redeemer and Lord!

Rev. 7:9, 10 pictures the souls of the martyred millions *under* the altar, crying for vengeance. The great sacrifice of the Lamb *on* the altar, pleading for mercy. The blood-bought souls stand before the throne, uniting with the population of the Holy City in a universal doxology.

Paul, who was caught up in the third heaven assures us, from personal experience, that death is *not* loss. "To die is gain," Phil. 1:21. Not gain of a protracted sleep, or gain of disappointment, or gain of loss of personal existence; it is the gain of seeing God. The gain of seeing Jesus Christ. The gain of beholding the heavenly world with its raptures and superlative beauties. The gain of meeting the hosts he had brought to Christ, and of dwelling with the unnumbered millions of the redeemed through all eternity.

Paul gives a clear, unequivocal statement in II Cor. 5:8. When we are present in our earthly homes we are alive. We know we are alive. We enjoy social intercourse. So in the heavenly home, in the presence of the Lord: we do not lose our personality, as a drop of water in the sea; we continue without interruption to live, to enjoy, to think, to do, to be active in carrying forward the purposes of God—there as well as here. We are actually and truly present with the Lord.

Next to pleasing God my permanent desire is to live forever. My soul, made like unto God, cannot die. All human beings of every age and clime have had this expectation. Would the Infinite God implant an instinct in the soul to disappoint it forever? Can the God of truth lie? No! Robbers, profligates, murderers, traitors, may wish that death is an eternal sleep, but not the man who follows the example of his Lord!

"This body is my house, it is not I:
Triumphant in this faith I live and die."

The Kenosis

BY THE REV. H. W. CONGDON

WAS our Lord Jesus in the full and conscious possession of His Divine attributes while on earth?

It is the opinion of some that when He left heaven to come to earth, He so completely laid aside His divinity that, while here in the flesh, He was only a man, and subject to the limitations and, to some extent at least, to the imperfections of an ordinary human being.

There is a passage of Scripture which gives a name to this doctrine. It is Phil. 2:7, where it is stated that our Lord "emptied Himself, taking the form of a servant, being made in the likeness of men" (Rev.). The word "emptied" here is congnate with the noun at the head of this article—Kenosis. The *kenosis* of our Lord was His emptying Himself of His divine attributes and becoming a man.

In what sense and how far did He do this? Certain it is that He was born a child and increased in wisdom and stature, Luke 2:52. As a man He endured the agony of His passion, Luke 22:42; Matt. 27:46; He was tempted of the devil as a man, Luke 4:1-13. He experienced all the bodily and mental affections of a human being—hunger, thirst, weariness, sleep, anger, love, joy, grief, sociability, sympathy. He did not know either the day or the hour of His own second coming, Matt. 24:36. He was endued with the Holy Spirit, Matt. 3:16; John 3:34; Rev. 3:1. It was by the Holy Spirit dwelling in Him that He cast out devils, Matt. 12:28; and by the same spirit He "gave commandments unto the apostles whom He had chosen," Acts 1:2; yet He only spoke that which He had heard from the Father, John 12:49, 50. He was certainly a man, but just as certainly an inspired man at the very least. He wrought miracles, foretold

future events, and did works which, in the words of Nicodemus, proved him to be "a teacher come from God," and that, "God was with Him." But this was the case with all the prophets which were before Him. Was He more than the greatest God-inspired man of earth? In His own consciousness was He possessed of divine attributes?

In such an inquiry we should be guided entirely by the evangelical record and the words of Jesus Himself, who is "the Truth."

At the age of twelve, before His enduement with the Holy Ghost, He was conscious of a divine commission, Luke 2:49. While on earth He also claimed to be in heaven, John 3:13. When He was about to leave the world, He said He was going to enter again into a glory which He had with the Father, as a pre-existent being, "before the world was," John 17:5. He told the Jews that their God was His Father, and one with Himself, a claim which they regarded as blasphemous and worthy of death, John 8: 54-59; 10:30, 31. He called Himself "the Only Begotten Son," implying a participation in the divine nature different from other things, and peculiar to Himself; and this claim of a unique relation to God is implied when He says, "All things have been delivered unto Me of My Father; and no one knoweth the Son save the Father; neither doth any one know the Father save the Son, and He to whomsoever the Son willeth to reveal Him," Matt. 11:27 (Revision). He declares His own independent being: "As the Father hath life in Himself, even so gave He to the Son also to have life in Himself," John 5:26. He has power to lay down His life; and He has power to take it again, John 10:17, 18. To Him, He says, is committed exclusively the judgment of the whole earth; and incidental to this, the power to raise the dead "at the last day," John 5:21-29. Indeed, this power to raise the dead He claimed as His own possession while here in the flesh, "I am the resurrection and the life;" and to demonstrate it He raised Lazarus from the grave. Finally, He was condemned to death by the Jewish Sanhedrim on a charge of blasphemy, growing out of His own confession. When put upon His oath, He said that He was the Messiah, the Son of God, and that at some future time they should see Him sitting at the right hand of power and coming on the clouds of heaven, Ps. 12; 110:1; Dan. 7:13, 14; Zech. 12:10. In accordance with the prophets the Sanhedrim understood this to be a claim of the divine attributes and prerogatives of Jehovah. This also was the understanding of His Apostles: "Thou art the Messiah, the Son of the living God," Matt. 16:16, to which our Lord set the seal of His approval as a revelation of truth from the Father.

These passages enable us to look into the mind of Jesus and learn His thought concerning Himself. Was He conscious of the possession of a divine nature and divine attributes while on earth as a man? His "emptying Himself," then, must mean, not the laying aside of those attributes themselves, but rather the suspension of their exercise and manifestation when He became a man.

A very pertinent inquiry now arises whether these divine attributes appear in His ministry on earth. Here again we must be guided entirely by the record of His earthly life:

I. His Omnipotence. Over inanimate nature, stilling the tempest, blasting the fig tree, turning the water into wine and multiplying the bread. Over the bodies of men—healing all manner of diseases, incldung leprosy and total paralysis; making whole deficient members; as, in the case of the maimed, the lame, the deaf, the blind, casting out devils and even raising the dead.

II. His Omniscience. He knew immediately what was in the minds of men without outside information, including both His friends and His enemies. He saw Nathanael and knew His character while under the fig tree; and likewise He knew the whole life of the Samaritan woman, past as well as present, while yet an entire stranger to her. So while a throng was crowding about Him, He picked out unerringly the woman who had been healed. He knew the place in the sea where fish could be caught, one having a piece of money in its mouth. He knew the hour of His own death; and He knew also the whole course of subsequent human history, till His own return to earth. See the Olivet discourse and the Parables of the Kingdom.

III. His Wisdom. His enemies were astonished at His knowledge: "How knoweth this man letters, having never learned,"—John 7:15. Their servants declare that "never man spake like this man." The people "were astonished at His teaching, for He taught them as one having authority, and not as the scribes." Casting aside traditionalism, He produced a system of religious teaching which has commanded the highest respect and the most profound study of the world for eighteen centuries. The Christian religion is an everlasting monument to the divine wisdom of its founder.

IV. His Glory. The Apostle Peter tells us, "We were eye-witnesses of His majesty—when we were with Him in the holy mount," 2 Pet. 1:16-18. John assures us, "We beheld His glory, glory as of the Only Begotten of the Father." 1:14. This "holy mount" can be no other than the place where "Jesus taketh Peter, James and John his brother—and was transfigured before them." Instantly, without warning or preparation, the glory of Jehovah shone out from the person of Jesus, before His astonished disciples. Then came the Shekinah, and then the "living oracle," "This is My beloved Son." This glory was an outward glory, which so affected the senses of the disciples as to overcome them, as was the case in all the true theophanies of the Old Testament. This glory was evidently inherent in Him, and He could have displayed it at any time and place during His life on earth had He wished to do so. But its full manifestation He informs us, is reserved until "He shall come in His own glory and in His Father's," Luke 9:26; Matt. 25:31. This single exhibition of His glory during His earthly ministry was voluntary and premeditated, and was designed to confirm His disciples in their faith in His divine nature and Messianic character, as appears from an examination of the context.

V. The Moral Attributes. These are principally Justice, Holiness, Truth, Mercy and Love. These are exhibited in His character, teachings, and works. Here again there is a ready historical test at hand. For eighteen centuries they have been subject to the severest analysis and criticism, without the discovery of a single flaw or imperfection. Of whatever else He emptied Himself when He came to earth, He certainly did not lay aside His moral attributes, but had them in full conscious use till His return to heaven.

When these exhibitions of the divine attributes displayed in the earthly life of our Lord are taken in connection with His own express declarations, we are led to the inevitable conclusion that He was in the full possession and conscious exercise of His divine attributes while in the flesh. It is indeed clear that they were veiled to a considerable extent, and that our Lord voluntarily subjected Himself to the limitations of a man somewhat for the time being. In the mystery of this union of the human with the divine is, doubtless, to be found the explanation of the single case where His knowledge is seen to be limited. Yet He who knew the character and life of Nathanael before He ever met him, who knew the whole past life of the Samaritan women, and knew future events for two millenniums, doubtless knew the life and character of Moses and the prophets who were before Him.

His own claims of Deity, and the occasional exhibition of the attributes corresponding with them, should warn us against any attempt to rob Him of His divine character while on earth.

* * *

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The Sanctuary

Weighed

BY WILLIAM H. BATES, D.D., GREELEY, COLORADO.

TEKEL—Thou art weighed in the balances, and art found wanting.—Daniel v. 27.

ONE of the Proverbs (xi. 1) says: "A false balance is an abomination to the Lord; but a just weight is his delight." God, in giving laws for Jewish commercial life, enacted in the nineteenth chapter of Leviticus this: "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights . . . shall ye have" (vs. 35, 36).

If a false balance is an abomination to God, so is it to men, at least when they come to buy, and to all honest men when they sell. Accuracy, exactness, in weights and measures is the right thing to have.

Yet absolute accuracy in weighing, exactness down to an imponderable difference, aye down to an unthinkable variation, is possible only with God. But the skill of men in weighing is something wonderful.

At their scale works in St. Johnsbury, Vt., the Fairbanks are said to manufacture four hundred different instruments for weighing, of various sorts and sizes, graduated to the different standards of the nations, ranging from the scale of three hundred thousand pounds for weighing railroad trains, down to the balances for use in laboratories, of such perfect poise that they have to be kept in glass cases to protect them from the disturbance of the impalpable dust that floats in the atmosphere.

At the Centennial Exposition in Philadelphia I saw a man step on one of the Howe platform scales, and such was the delicacy of adjustment that when a silver three-cent coin was gently placed upon his foot, the added weight was shown on the scale-bar, and when it was removed the former equilibrium was regained.

In the weigh-room of the government assay office in Wall street, New York, where bullion is received, is a pair of scales with a capacity of weighing two thousand ounces at once, yet so delicately poised as to turn with the 100th part of an ounce; while in the chief assayer's room is a pair that will indicate the millionth part of an ounce.

Scales have been constructed for scientific purposes in laboratory use, so sensitive as to be perceptibly influenced by the warmth of the human body in close proximity to one of the arms of the balance. It is said that experts have weighed even the sun-light, showing that it is heavier than darkness, which is simply the absence of light.

Such is the skill of men in weighing. Yet after man has done his utmost, we cannot but think that there is some imperfection in his work, that there is something of variation beyond the power of human instruments to determine, which would forbid the seal of absolute exactness. But God can weigh with such precision that inexactness is unthinkable.

But matter—the railroad freight train, the human body, the precious metals, merchandise—matter is not the only thing that is ponderable. In Proverbs xvi. 2, we have these words: "The Lord weigheth the spirits." In Hannah's prayer in First Samuel, second chapter, she says, "The Lord is a God of knowledge, and by Him actions are weighed." Says Job, "Oh, that my grief were thoroughly weighed, and my calamity laid in the balances together" (vi. 2); and he prays, "Let me be weighed in an even balance, that God may know mine integrity" (xxxi. 6).

What is here predicated of God, men are doing also. We weigh spirits, actions, grief, integrity, love, hate, aye all the principles and sentiments that enter into human character and conduct. We each carry with us a pair of scales, and in our mental workshop the weighing process is constantly going on. Indeed the thinking process is but a weighing process. Says Milton—

> "This *ponder*—that all nations of the earth
> Shall in his seed be blessed."

And a synonym of the word "ponder" is *weigh*. Ponder comes from the Latin *pondere*, which signifies *to weigh*, and it is used of either material or mental weighing. *Our* mental weighing may not always, perhaps may never, be absolutely correct,—only approximately so; and very often it is altogether erroneous. But God's weighings are so correct that over weight or under weight in any degree is unthinkable. It must be so in order to be a *just* weight.

Not only is there a weighing process going on both of things material and immaterial, but everything seems to be tending toward or preparing for a weighing time. In the great movement of facts and forces, everything seems to be moving on toward a climax, or a crisis, in which, according as requirements are met, shall they be found wanting or not wanting and shall receive the seal of approval or disapproval.

In nature the spring flower issues in summer fruit, and summer's ripening process goes on to the climax of maturity, and autumn's judgment shall decide whether the product is fit to be gathered into the garner, or whether, coming short of the standard, it shall be cast away. St. Peter speaks not only religiously but scientifically when, concerning nature's great crisis, he reveals "the coming of the day of God, when the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat" (2 Pet. iii. 12).

Our text was written concerning a national crisis. God had said (Isa. 60:12), "The kingdom and the nation that will not serve Me shall perish." Babylon's hour had come. A mystic hand wrote on the wall at proud Belshazzar's feast, "Tekel: thou art weighed in the balances and art found wanting." In that night was Belshazzar, king of the Chaldeans, slain. The kingdom fell. So have kingdoms and nations gone that have not served God, and so shall they go if they serve Him not.

In the school over yonder, the scholar studies his lessons preparing for recitation, and at recitation the teacher weighs him. So it is day by day. But he is passing on to another ordeal. The studies of the days and weeks together are carrying him to an examination—Regents', let us say. The papers are sent to Albany, are put into the scales graduated according to the regents' standard, and if they have sufficient weight of merit, up goes the regents' end of the beam, and they are marked "Approved." If not, up they go—found wanting, and the student doesn't pass.

Almost inconceivable are the moments and occasions of crisis in our merely human relations. We can hardly conceive of a situation in which something of this sort does not have play. And the crises tend toward, and, one after another, issue in fixity, finality.

Now, in this great all-embracing tendency and course, do you think there is any chance for you and me to be left out? We are not left out as to human relations, certainly. Shall we be left out when our relationships to God come up for consideration? Under moral government can we go haphazard, go as we please, and not be brought to account? We cannot believe it if we would. With respect to God not only is our life a continual course of crises, but all these are tending toward and preparing for a supreme crisis which shall issue in fixity of state. Probation is a preparation for judgment, and in adjudicated cases the judgment of the court of last resort is a finality. The all-knowing, inerrant, just God, to whom a false balance is an abomination, shall weigh us. Says St. Paul, Romans ii. 2, "We are sure that the judgment of God is according to truth;" i. e., first, according to a true standard; second, according to a true knowledge of the case, no element of evidence for or against being wanting; and third, accordingly will issue in a true verdict. Whether the verdict shall bring to us joy or sorrow, it shall carry our moral approval, for we shall see it to be just; and justice wrongs no one.

If it be true that men are hastening on to a supreme crisis and that the other side of it is a fixed and eternal state, then it certainly behooves us to consider well how we shall pass that crisis.

With what shall we be weighed? The answer must be, *The Law of God*. We are to be judged according to the deeds done in the body. Deeds will be approved or disapproved according to their conformity to God's law.

But, says one, "We are not living under the dispensation of law, but of grace. We have left behind the precepts given from Mount Sinai, and have come to the precepts of the sermon on the Mount of Beatitude."

Nay, nay. The sermon on the mount does not relax, but tightens, the grip of the law. Christ has indeed done away with the *ceremonial* law, for He was the end toward which the ceremonies pointed. Having fulfilled it, having accomplished all that was intended, there was no further use for it. But He has not abrogated the *moral* law. That still stands as a rule of conduct and source of authority. The moral law cannot cease till morals cease, till the distinction between right and wrong is no more. "Think not that I am come to destroy the law and the prophets," says Christ. Moral law is eternal.

Suppose a pair of balances were let down from heaven for our weighing to-day, and we were one by one to step into the scales. What would the result be? Hearer, suppose you step in.

I

Over against you let me put in as a weight the First Commandment. "Thou shalt have no other gods before Me."

Is Jehovah before everything else in your affection, thought and service? or, to quote from our church covenant, "the object of your supreme affection and delight?" Ah! I see the weight goes up. You are not found wanting. You are a Christian. Step out, please, and let one from the next pew get in. Ready? In goes the first commandment again. Your wife, your husband, your children, your wealth, your business, your pleasure, your honor—you prefer some of these before God. Up goes your end of the balance. Found wanting.

II

Try as a weight the Second Commandment: "Thou shalt not make unto thee any graven image: . . . thou shalt not bow down thyself to them, nor serve them."

You say, "Yes, I can be weighed against *that* commandment." Are you sure you are not worshiping some idol? It may not be in the form of a graven image such as the heathen worship; but it may be something printed from a plate which an engraver has made,—a United States bond, a certificate of shares in a stock company, a note. Money, business, pleasure, self, or some other object of highest love,—these are things before which men prostrate themselves and bow down, and which they serve. Up you go. You were found wanting in the first instance, and you are in this.

III

Try the Third Commandment: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain."

Why do men indulge in profane swearing? What good is there in it? You say there are occasions when only emphatic language can do the subject justice. Admitted. Even ministers, in the conduct of churches, find such occasions! But why profanely bring in the name of God? Why not swear by the name of your father, or your mother, or your wife, or your children, or some dear friend, or of some animate or inanimate thing? Why not emphasize with these instead of the name of God? The other day going by where some painters were at work, one of them, in view of something that had gone exasperatingly wrong, exploded with "By gingerbread!" Why not? I suspect he was a Christian, or at least enough of a gentleman to be, while emphatic, not profane.

Years ago I read in Harper's Monthly a series of articles entitled the "Coast Rangers of California," recounting the exploits of a camping-out party. One of the characters, Captain Toby, among his other achievements devised a manual called an "Improved Method of Swearing," by which he proposed to do away with the vulgar and profane oaths so common on the Pacific coast—would that they were confined to only the Pacific coast—and substitute other terms as a vent and vehicle of feeling.

For example, instead of using the name of the Creator, he proposed swearing "By the mystic moonbeam's struggling light;" or "By the banks of the blue Moselle;" or "By the margin of fair Zurich's waters." For brief oaths, to be

used on occasions of no pressing importance, he suggested "Buy a broom," or "By-the-by," which, by means of fierçe looks and strong downward inflection, could be made sufficiently forcible for ordinary purposes. Why not—why not? There would be far more sense and far less sin in this than in profane swearing. Besides, the range for the expression and shades and intensities of feeling would be almost unlimited, and not confined as now to the few names of Deity. Expletives could become picturesque, could display flights of fancy or the sublime reach of genius.

Now any fool can swear, and the fool and the philosopher swear about alike, with the difference in favor of the fool, for the fool would naturally be the coarser of the two, and profanity is proof of coarseness. *A man who swears is no gentleman.* One of the first instincts of a gentleman is respect for sacred things, and the next is respect for the feelings of others. The profane swearer tramples like a brute through the fairest flowers in the garden of Christian sentiment, and rides rough shod over the holiest feelings of the Christian heart. There are men and women who so love God that when they thus hear His name taken in vain, it cuts them almost like a stab in the flesh. If God's children feel so, how must God Himself feel? The profane swearer may dress as exquisitely as a dude; bow and scrape as gracefully as a French dancing master; be the admired center, the fond pet, of what pleases to call itself "society," and imagine that therefore he is a gentleman; but in the court of God's morals he is a low, degraded, disgusting boor.

Swearing is so common that many hardly notice it, and may be think nothing at all of it after the words pass from hearing. Our familiarity with it does not lessen its turpitude. God's judgment upon profanity is not according to what *we* think of it, but according to what *He* thinks of it. He says He will not hold him guiltless that taketh His name in vain. Profane swearer, as you step into the scales, up you go with a jerk.

But profanity does not exhaust the methods of transgressing the third commandment. Those who otherwise take His name in vain shall be found wanting.

IV

Try the Fourth Commandment: "Remember the Sabbath day to keep it holy."

Some of you professors say, "That cuts me up." Well, let it cut. I have yet to learn that the law of God is to be trimmed down to suit the feelings and conduct of transgressors, whether in the church or out. I know very well that people generally do not like to have their sins touched up, and I know they sometimes become very angry with ministers, or with their fellow Christians who in loving faithfulness to their souls would seek to have them, though against their inclinations, square their lives according to the precepts and principles of God's Word.

God has never abrogated the fourth commandment. "Holy" is holy, and that is what should be characteristic of Sabbath keeping. Those who *want* to obey the fourth commandment have little trouble with it. But violation of Sabbath sanctity is one of the most common and flagrant of transgressions. In these days of organized and financed lawlessness to break down the Lord's Day, it certainly behooves every lover of the Lord, both by word and deed, to do what he can to preserve and defend it. Time does not permit going into particulars; but here is a general.

The Old Testament prophets may be divided into two classes: those who speak of the Messianic Person only, and those who speak of both the Messianic Person and the Messianic Times. Isaiah in the last two verses of chapter fifty-eight speaks also of the messianic times, and projects therefore the divine idea of Sabbath-keeping over into this dispensation, i. e., into our time: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

Weighed by the fourth commandment does God find you wanting?

V

Try the Fifth Commandment: "Honor thy father and thy mother."

How many are they who have not been disobedient to parents? how many who have not rejected the counsels of father and mother? how many who have not failed to show the respect due to the parental office? Perhaps there are those here who have laughed at a father's godly admonitions and contemned a mother's prayers, whose course has brought and may be is now bringing grief to parent's hearts, their one desire being that you should turn from your evil ways and live.

According to the divine constitution, at the outset the parents stand in the place of God to the child, and dishonor to them is, in a measure at least, dishonor to Him. Does this commandment declare you to be of light weight?

VI

Try the Sixth Commandment: "Thou shalt not kill."

You say, "I can stand that; I never murdered anybody." Did you ever get so angry at any one as to wish he were dead? The New Testament interprets this Old Testament law and tells us that hatred is murder. (Matt. v. 22; 1 Jno. iv. 15.) Have you ever hated anybody? Says one, I *have* hated some persons, but I do not hate any one now." Well, your sin back there is none the less sin though it be past. Guilt does not cease when the act that caused it ceases. Guilt remains. Who is there that can step in against this weight and not be found wanting?

VII

Try the Seventh Commandment: "Thou shalt not commit adultery."

This sin, so fearfully common in high places and low, is of such a nature that the proprieties of public speech allow hardly more than an allusion to it. How many there are, some of whom frequent God's holy sanctuary, whose bodies and souls are spotted with infamous vices! They think their sins are secret. Not so hidden from the eyes of men as they imagine. Besides, God knows them all. May be you here to-day would rise and resent with indignation any imputations upon your purity were I to cast them. All I have to say is, turn to the Sermon on the Mount, Matthew v. 27, 28, and read Christ's interpretation of this commandment, declaring lust to be transgression, and let him pass who can.

VIII

Try the Eighth Commandment: "Thou shalt not steal."

Have you never taken *anything* from another that did not belong to you? In business have you never given less than sixteen ounces to the pound? Has a yard never come to an untimely end at seven-eighths or stopped short of thirty-six inches by a broad thumb breadth? Has your employer never had reason to suspect that you were taking from him more than your wages? Where do some of our young men get the stakes they hazard at poker? The penny pilfer and the congressional grab—we may condone the one and condemn the other, but that does not make either right. You observe that God does not weigh with our scales, but with His own that are absolutely just.

Stealing a purse or some material form of property is not the only stealing. Filching a good name, detracting from one's honor, withholding what is one's due either toward man or God,—there are a thousand ways in which the eighth commandment may be broken. Who must not confess, "Found wanting?"

IX

Try the Ninth Commandment: "Thou shalt not bear false witness."

Have you never said anything against your neighbor that was not so? Or, to put it into terse Saxon, have you never *lied?*

X

Try the Tenth Commandment: "Thou shalt not covet."

Do you ask what this means? Let me give you a wise answer: Westminster Shorter Catechism, "Q. 80. What is required in the tenth commandment? A. The tenth commandment requireth full contentment with our condition, with a right and charitable frame of spirit toward our neighbor and all that is his. Q. 81. What is forbidden in the tenth commandment? A. The tenth command-

ment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his." Weighed by this, are you found wanting?

Thus we have seen the weighing by the Ten Commandments, one by one. If any of us think we have outweighed one of these laws, let us remember that we are to be weighed not by any one alone, but *by them all together*. In God's weighing we go into the scales, not over against one commandment simply, but over against them all.

Nor are the Ten Commandments the only weights. There is the eleventh commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind; and thou shalt love thy neighbor as thyself." And there is the twelfth commandment, and, for aught I know, the millionth commandment, for says the Psalmist, "Thy commandments are exceeding broad." They cover every possible relation of man to God, and of man to man, and if there is any other relation they cover that too. We are to be weighed against *all* God's laws that concern us, and if we have at any time broken any one of them, we shall be found wanting. Nay, more: sin is not only a transgression of, but any want of conformity unto, the law of God. There shall be reckoned against us, with absolute accuracy according to God's perfect standard, not only the overt acts we have done, but also the acts we have not done that we ought to have done. These are the weights that are going into the scales.

You give up at once and say, "My case is hopeless." Yes, it is, and worse than hopeless. That is just what I want you to see and feel. Weighed *alone* against God's pure, holy, just law, language fails to picture your plight.

I fancy some of my hearers saying to me, "Dominie, you have been seeing us weighed here right and left; suppose you step into the scales and see how it is with you."

Do not for a moment think, dear friends, that I consider my chances any better than yours. I would be found wanting as certainly as the vilest sinner that ever lived. I have no hope, I see no hope for any human being, except some way of escape be found, by which the human end of the balance shall go down, being the heavier; and if I find such a way, you may be sure I will let you know.

Come to think the matter over, there is such a way. I will step into the scales; but, mind you, I will not go alone. I will take in with me somebody who is heavier than all the laws of God together, and if they kick the beam for him, they will for me, too. There is such a person, and he has agreed to go with me. We are in! Pile in the Ten Commandments, and all the rest. We outweigh them all! He is not found wanting; *therefore* neither shall I be found wanting. You say, "That is good news." Yes indeed it is. That is Gospel. You ask for yourself, "Can I take him in with me, too?" Yes, he will go if you ask him. You would better secure his services, for, if you do not, you plainly see there is no possible hope for you. If there be not escape in this way, escape there is none. And you had better secure his services at once.

You ask who this person is? I reply, *Jesus Christ, the Son of God*, who is "the end of the law for righteousness to every one that believeth" (Rom. x. 4). He never broke the law, never came short of its requirements. In the excellence and dignity of His divine person, He has righteousness for Himself, for me, and for you, too. And since I can secure His offices I do not propose to be weighed alone. Do you? do you? Engage Him instantly.

Impenitent sinner, it would be well for you to remember that you are in the scales now, and that according to John iii. 18, you have God's mark of displeasure upon you—"condemned already." That is God's "Tekel." But He is mercifully prolonging the weighing process, if perchance you will take Christ in with you. By and by, it may be very soon, He will say: "Enough; let the mark stand. You choose the state of sin: let the choice be final, and the state be fixed forever." He may give you no premonition of doom, any more than He did Belshazzar. The king was in the midst of feasting and revelry. The hands on the dial plate had slowly crept over the weary minute spaces of God's patience: they trembled up to the last, lingering, midnight moment, and the supreme hour of destiny struck!

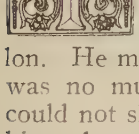
Said God's prophet to him: "O thou king, the most high God gave Nebuchadnezzar, thy father, a kingdom, and majesty, and glory, and honor. And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would, he slew; and whom he would he kept alive; and whom he would he set up, and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne and they took his glory from him; and he was driven from the sons of men, and his heart was made like the beasts . . .; they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men and that He appointeth over it whomsoever He will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted thyself up against the Lord of heaven; . . . and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him, and this writing was written: MENE, MENE, TEKEL, UPHARSIN. MENE: God hath numbered thy kingdom, and finished it. TEKEL: thou art weighed in the balances, and art found wanting. PERES: thy kingdom is divided, and given to the Medes and Persians. . . . In that night was Belshazzar the king of the Chaldeans slain" (Dan. v. 18-31).

Through crises to a crisis supreme, nature, nations, men, you and I, are moving. For you and for me, the other side of that crisis is a fixed, eternal state, *heaven or hell.* The weighing process ends and we enter upon it. I think this discourse has made it perfectly plain that if we are weighed alone against God's law, there is no possible hope for us. We shall certainly be found wanting. Only as we have Him with us who satisfies the law and outweighs its claims against us, shall we be able to pass the ordeal and be not found wanting. Into the scales you and I go. I have engaged Jesus Christ to go with me. Have you? If not, do it now, while you may, lest the hour of destiny strike, and too late you find yourself without Him.

Perfect Peace

BY DWIGHT L. MOODY

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusts in thee.—Isa. 26:3.



HERE is the secret of peace; that was the source of Daniel's peace in the den of lions.

I can imagine Daniel walking through the streets of Babylon on his way to be cast to the lions, according to the king's decree. He was the greatest character that ever walked the streets of Babylon. He moved like a giant, like a conqueror; they cast him to the lions. There was no music in the palace that night. The king was in great distress; he could not sleep; and early the next morning you could see an unusual sight—the king abroad in his chariot; and you could hear the chariot go rattling over the pavements of the streets. What does it mean? I see that royal chariot sweeping up to the lion's den, and the king goes to the mouth of the den and cries to Daniel, "Is thy God, whom thou servest continually, able to deliver thee from the mouths of the lions?" And a voice comes up out of that den: "My God has sent his angels and shut the mouths of the lions." The calmest man in all Babylon that night, in my opinion, was Daniel. He prayed with his face toward Jerusalem, and after prayer took a lion for a pillow and lay down to sleep with a clear conscience. The king took him with him back to the palace, and then sent out a decree that the 120 should be cast into the lions' den, and they were all devoured before ever they came to the bottom of the den. "There is no peace, saith my God, to the wicked," but the man who trusts in the Lord need never be troubled.

* * *

Why not make some one happy the twelve months this year when you can do it with $1.50? Send him the CHAMPION for 1922! *Amen to that?*

Sidelights

GRACE AND THANKSGIVING

St. Paul, in 2 Cor. 4:15, gives a suggestion concerning the relation between grace and thanksgiving that is well worth thinking about. Good people mourn the decline of the thanksgiving spirit, and the eclipse of Thanksgiving services in many churches is evidence that the great majority of Christians and others heed but little any suggestions by officials and pastors to give praise to God for His mercies.

According to Paul there is a direct connection between grace and thanksgiving. If you have the one you will give expression to the other. If you lack the one you will have no cause for the other. The verse cited reads, in the Revised Version, "All things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God."

Multiplying grace causes thanksgiving to abound. Vanishing grace is accompanied by departing thanksgiving. Is not this the sequence? While it is most marked, perhaps, in the decline in the national thanksgiving spirit, it is noticeable also in the gatherings for Christian worship. Why is it that the voice of praise is silent? May it not be because grace is decreasing?

Shall we not make the Thanksgiving season a time of recovery of the Grace of God, so that, "being multiplied through the many," it "may cause the thanksgiving to abound unto the glory of God?"—*Rev. J. B. Hunter.*

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MATTHEW SIMPSON

A religious service is being held in a school-house in a western town. The audience is composed of about a dozen persons, some of whom were tipsy. The only light is a single tallow candle. The preacher is an awkward youth, uncouth, stoop-shouldered in body and timid in speech. He is so deeply in earnest that, forgetting his own timidity, and blundering, he rushes into such impetuous speech that his breath failing, he catches it in short gasps which makes every sentence end in the holy grunt "*ah*" of the backwoods exhorter. The foam flies from his mouth as he shouts and rants while trying to preach without plan or system. Had you and I been there we would have said: "You have missed your calling; go back to your pills and physic." He had given up the study of medicine to become a preacher.

God was present in that audience. He was watching the servant whom he had called. He saw that his future path led through masses of forests; through snares of cities; through fields of arduous toil; through positions of greatest responsibility; under staggering burdens; over mighty obstacles; but ever upward and onward to a place as near the possible human summit as the world's few great men ever climb. The ranting exhorter became the faithful circuit rider, the college President, the Methodist Bishop, the Nation's matchless orator — Matthew Simpson.—*Jay Benson Hamilton, D.D.*

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TALKING THE MINISTEH DOWN

A great Church despairing of success blamed it all on the minister and called a meeting to take steps to dismiss him and secure another man. The leading layman of the Church attended and after hearing a number of criticisms of the Minister and reasons for a change he arose and said: "I think you are beginning at the wrong end. The Church ought to be dismissed instead of the minister. In many respects you are accustomed to speak of me as one of your leading members. That is untrue. I am not a leader at all; only a camp-follower and following at a great distance off. I never attend the social religious meetings of the Church, I do no personal work, I attend Sunday morning when it is convenient and that is all; I give fairly generously, but far short of my dues; I pay others to do my work and it is poorly done or undone. I have talked about the minister, not to my credit I am sure. I propose that we as a Church do our duty. We will attend all the services, do our own personal work, give according to the law of the Scriptures and talk up our minister instead of talking him down."

The plan was adopted by unanimous vote. The Church was revolutionized in a day; the Church was crowded; the finances were easy; a sweeping revival not only regenerated the Church but gave

a mighty up-lift to the whole community. —*Jay Benson Hamilton, D.D.*

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"LET IT OUT"

Not the harsh word. Not the prompt and perhaps justifiable censure. Not the sarcasm which bites and stings. These slip out all too easily. Ordinarily they were best kept in. We shall rarely reproach ourselves, in after years, for failing to say cutting things. But the kind word, the praise which "cheers but not inebriates," the encouragement which everybody needs—let it out. If there is any good that you can say, say it eagerly. Where got we the heathenish idea that gracious words are to be saved as a miser saves pennies? Say the very best thing you can think of concerning your friend, or even your enemy. Better far to exaggerate his virtue than his fault. If we must err, let it be on the side of kindness. —*George Clarke Peck, D.D.*

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THE GULF STREAM

Rivers are not all on the land. Some are in the ocean. The largest of these, the Gulf Stream, taking its name from the Gulf of Mexico, in which it originates, flows northward into the Arctic seas more rapidly than the Mississippi or the Amazon, and with a mighty volume incomparably greater than theirs. Its warm waters carry with them the temperature of the tropics, and thus all waters and all lands touched by them become more genial, and better fitted for the home of man. And so the stream of salvation, gushing forth from the loving heart of God, is mightier and more majestic than all other influences, and its only mission is the good of man. When he welcomes it, all things are changed.—*Rev. M. M. Davis in Christian Standard.*

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INCREASE YOUR OUTPUT

In every man there are as yet undeveloped possibilities. Heavier burdens could be borne, bigger thoughts might be thought, larger triumphs could be won. What many people need is an inspirer of their better selves, a director of their more effectual activities.

Emerson put it well when he observed: "The chief want in life is somebody who shall make us do what we can." Our best friend is really he who most stimulates and encourages us. By judicious advice and encouragement the output of most lives could be increased by fifty per cent. Who, now, is the best one to "make us do what we can?" Is it not He, the divine Christ, who when on earth did His very utmost, living to the very fullest measure of His powers and who now looks from Heaven to cheer us with His smile and to quicken us into splendid spiritual enterprises by His mystic touch? —*Zion's Herald.*

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CAN WE COUNT ON CHRIST FOR MONEY NEEDS?

Are we really to look to our Lord Jesus Christ for everything that we need? Did Paul mean to be taken literally when he declared (Phil. 4:19), "My God shall supply every need of yours according to his riches in glory in Jesus Christ?" If we may take this at its face value it makes of life a very simple thing. A reader in Kansas writes:

In *The Sunday School Times* of April 11 the first editorial paragraph gives a quotation from S. D. Gordon: "He wants us to take from Him anything, everything that we need; and whether it be monetary, or physical, or spiritual, he will give it to us if we will just claim it."

As to monetary needs: doesn't God usually send the money in return for work?

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AT HOME

Why is it that "there is no place like home?" A personal friend of the beloved Bible teacher Dr. C. I. Scofield recently invited him to spend a night in the former's home. In his letter of reply Dr. Scofield wrote: "I like to be able to think of people who deeply interest me in their homes. Down town we are all pretty much alike, but at home we are just ourselves. That is the very sweetest thing said of those in Christ who have 'fallen asleep'—'at home with the Lord.' For 'at home' we are at ease; we throw off care; we are understood, and loved, and welcome." There is the answer to our question. And if heaven is our home, how true it is that there's no place like home! Christ does not intend that we shall be satisfied with anything less than heaven as our dwelling-place; for it is He in His personal presence there who will make it both heaven and home.—*S. S. Times.*

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D., INDIANOLA, NEBRASKA.

December is the month in which night reaches its climax and begins to decline. Surely the world has reached the climax of unrest and suspicion and strife. If the darkness is to be changed to light and the chaos to order and beauty, it can be only through the Christ. Whose birth marked the beginning of a new era on earth.

"LET US NOT BE WEARY"

GALATIANS 6:1-16.

The past few years have been strenuous for charity and benevolence, and the danger is that we grow weary. Many supported the Red Cross Society most generously during the war, but after the Armistice lost interest, though the need and the opportunity were still as great. Perseverance of the saints is a necessity.

Think what it means to be a member of the "Well-Doing Company!" Carnegie at one time made thirty of his employees partners with himself. It is far better to become partners with Jesus Christ. For ourselves it means character. "We first make our habits, and then they make us." It means much to others on earth. They need the encouragement, to break the spell of monotony, to dispel doubt, which is worse than bodily hunger, and to strengthen faith in the spiritual values. It means much for the Cause of Christ. There is so much to discourage and hinder and destroy. The outward appeals to man, and the unseen allegiance to Christ is vague. Do good to all. The returned soldiers have a very practical view of religion, and only the practical is understood by the general public. They still believe in courage and loyalty unto death, for Christ and humanity. This is to be especially prominent within the "household of faith." Paul would exonerate the Christian Secret Societies for being especially helpful to those of their household, in the Lodge. This attracted the notice and admiration of the ancient Romans. "Behold how they love one another." Let us be especially liberal towards our own Church, and the good done goes out to the ends of the earth. In Sierra Leon, Africa, after prayer meeting a boy asked the missionary, "May I walk at your side when you are alone? I want to change the contract made with Dr. and Mrs. King, by which I promised to serve the Mission seven years." "Break it?" "No, I want to change it to read, *For Life.*" Think what Jesus endured. In early times in Scotland the chief summoned men to the army by sending a flaming cross through the country. Now we need the uplifted *Cross.*

*

"GREATER WORKS"

JOHN 14:1-24.

The ethics of Jesus is beautiful, but does it work? Does it change life and make the earth better? Emphatically yes. We need the working faith of the Gospel. It is preeminently practical. Our religion is the spirit of Christ working in man. It is not philosophy, nor sophistry, nor theory. It is a new life in man. What were the greatest works Jesus did? Not the miracles, but going "about doing good." We must now look for the "greater works" in the spiritual results. Has the springtime of man's soul yet begun to smile? The Pharisees rejected the Spirit of Christ; and they lost out and cursed their nation. The greatest work of Christ in man, is not by education, nor by civilization, but by His Spirit, transforming the whole life, from the heart outward. This is the final Dispensation, for by the Spirit the influence of Christ is universal for all time and over all the earth. And all the promises of Christ are to be fulfilled through the Spirit. So it was expedient that Jesus should return to the Father. The greatness of the work these days is seen in the reports of the National Assemblies of the Christian Churches, by the accounts of the World Convention of S. S. at Tokio, Japan, by the glimpses we get of the C. E. Movements from New York, World Fortieth Convention, and by a hundred records of the Gospel in heathen and home lands. The Spirit of Christ among nations is the greatest event of nineteen centuries. Forty-eight nations working together for world peace, and America after two years coming into the

spirit of world consciousness in the great conference at Washington of the great nations! The Irish Truce was a triumph after centuries of blood; and the world was shown that the only difficulty was not between the Irish and the British, but between the North and the South of Ireland itself. The work of Christ will culminate when all the world is held in loving harmony by the spirit of Christ. The Arabs have a saying, "When God made the Soudan, He laughed." But now its million of square miles in changing from the burning desert to a garden, where no man is poor. Thus the Spirit of the Christ will make all the kingdoms of this world a true Kingdom of Christ.

*

JOY DIVINE

JOHN 15:1-17.

Some think that religion is a blight upon happiness, and many feel it is a sombre shadow; but God made man for joy, in every part of his complex being. Sin brought into our life discord and misery. The only one able to retune our soul is Jesus Christ, by His Spirit.

Our environment is often against joy; and so is much of our heredity. Crowds take "joy-rides" and suffer for it. Jesus gives us the true joy-life with no danger attached. "There is sunlight on the hilltop. There is sunset on the sea, and the golden beams are sleeping on the soft and verdant lea; but the richer light is filling all the chambers of my heart for Thou art there, my Saviour, and 'tis sunlight where Thou art."

God owns you, but you must give Him possession. Then, as there is light in the cars under ground, so in all the underground of life, the light divine shines undimmed. The world with its fret and doubt, makes pessimists; but fellowship with Christ makes optimists. In this fellowship meditate on the sayings of Christ, His truth, His promises, His love. Live a straight life. Pins are assorted by being rolled along a ribbon. The straight ones roll off, the crooked are carried along to gehenna. Our conscience must be satisfied, if we are to be joyous. Live an active life. Live a smiling life. Live the best life. A boy at a hotel heard a minister whistling. "Is that the best you can do?" "I might do a little better." "Then why don't you do it?" Thus we will "shine inside," better than the bootblack meant. What we need is more of the Spirit of Christ. "Not in dumb resignation we lift our hands on high, not like the nerveless fatalist, content to do and die; our faith springs like the eagle's soar to meet the sun, and cries exulting unto Thee, O Lord, Thy will be done" (John Hay).

*

THE JOY OF THE WORLD

LUKE 2:1-20.

When Jesus was born in Bethlehem, the angel brought this message to the shepherds, "I bring you good tidings of great joy, which shall be to *all the people.*" The world needs joy today. Statesmen are working for this. Fanatics are scoffing at it. Christians are praying for it. The world is beginning to see that the only hope of joy in all the earth is to be found in Jesus Christ, born of Mary, now ascended.

A mother of India expressed the experience of millions, "My heathen son's home is hell. My Christian son's home is heaven." The home is the foundation of society, and the hope of the nations. Jesus, Who grew up in the Jewish home in Nazareth, redeems the home from passion and makes it the incarnation of love divine. The children of today are more and more realizing this glorious truth and demonstrating it to the world. The Jews have come to see joy and light in Jesus, their most marvellous teacher and lover of men. All nations are asking that the spirit of the Christ be the governing principle of all international relations, and joy will come when each nation as well shall be governed in all its departments by the same Spirit.

Robert Service in his "Rhymes of a Red Cross Man," writes:

"Oh, spacious days of glory and grieving!
Oh, sounding hours of lustre and of loss!
Let us be glad we lived, you still believing
The God Who gave the Canon gave the Cross.
Let us doubt not, amid these seething passions,
The lust of blood and hate our souls abhor;
The Power that Order out of Chaos fashions
Smites fiercest in the wrath-red forge of war.
'Have faith! Fight on! Amid the battle-hell,
Love triumphs, Freedom beacons, All is well.'"

*

All valued learning and intellectual greatness of the world is as foolishness and ignorance compared with the knowledge obtained by due appreciation of the revelation of redeeming love as exhibited by the Calvary scene of excruciating agony.—*Rev. A. M. Hubly.*

Library Table

Professsor Williston Walker's History of the Christian Church

BY HAROLD PAUL SLOAN, D.D., BRIDGETON, NEW JERSEY

IT has turned out that Darwinism, which for a time was passed off for science, was never anything but a chosen belief, a sort of philosophical dogma. Today there are many voices raised against it, and even its own remaining advocates admit that it has fallen on evil times. In his volume on the Doctrine of Descent Professor Fleishmann, of Erlangan, denies not only Darwinism, but the doctrine of descent itself. He asserts that it is unproved, and that it stands simply as a chosen belief. The current evidence to this effect is abundant, and we will not pause longer with it. But perhaps some one will ask, why refer to this matter at all? We answer, because Darwinism is the philosophical foundation of the whole modern assault upon Historic Christianity, and the thinker who is undertaking to estimate modern books begins lamed unless he fully realizes that he is going to deal with a chosen philosophy that is continually being represented as science when it is not such in fact.

One word of caution. We are not objecting to the idea of progress, or of evolution. What we are objecting to is the reshaping of New Testament facts to make them fit the Darwinian hypothesis, and then putting forward this bald subjectivity for scientific criticism. And this is just what we feel the author has done in the volume of Church History we are discussing. If a New Testament fact does not suit his theory he changes it until it does. This we will illustrate by turning to the book itself.

On page 564 our author defines modern philosophy as "growth through development." This is the key to his book. Again on page 587 he speaks of *"The evolutionary view of development"* which has gained large acceptance in schools of ministerial training. And when he sums up the beginnings of Christianity on pages 541-542 he treats them as an illustration of this process. Thus he writes:

> "Christianity came into no empty world, but one filled with religious, philosophical, and institutional ideas. By them, especially on Gentile soil, the simple primitive truths of Christianity were profoundly modified, resulting in the theology and institutions of the old Catholic Church."

Here, then, at one sweep we are deprived of the God-given gospel, and are offered in its place a gospel evolved through the years, a product of Greek philosophy, Roman politics, and many other forces. Nor can it be argued that the author is referring only to Rome's later superstitions, for his references are specifically to the very fundamental truths of our holy faith.

One of the truths that he makes thus a product of evolution, rather than of Christ's immediate teaching, is the doctrine of his divine person. He tells us that "Paul, probably, never in set terms called Christ, God." (p.37.) That St. Mark "knew nothing of St. Paul's view of Christ's pre-existence. In his thought, Christ was from His baptism the Son of God by adoption." (p. 37.) From this point he goes on to develop his evolution. He points out that Matthew and Luke carry the development on as far as to make Christ divine by his virgin birth, but that neither did they teach his pre-existence.

Then comes St. Paul, who taught the pre-existence, but never in set terms calls Jesus God. And after him the Fourth Gospel, in which the Pauline doctrine of pre-existence is united to a full consciousness of Christ as creator of the world, and a real, though unexplained Incarnation. We turn aside here long enough to point out that our author asserts that the Fourth Gospel contains no hint of the virgin birth. The fact is, St. John does speak of Jesus as "the only be-

gotten of the Father," and that it is at least an open question whether his reference may not have been to the virginity of Mary.

The crown of this evolutionary process comes at Nicaea. And here Constantine and imperial politics are the controlling influence. Of course these are not scientific facts, for there are great scholars who hold a contrary view, and the New Testament documents all support the non-evolutionary position. Professor John Alfred Faulkner holds that there were two determining factors at Nicaea, namely: First, that the Church had always held to the Deity of Christ from the beginning. Second, that Athanasius fully understood the whole issue, and that he succeeded in swinging the centre of the Council, which fully believed in Christ's Deity, to his formula as the only method of safeguarding it. One wonders if this latter position of Doctor Walker is not a part of the modern hostility to the great creeds? Suffice it, he has but this meagre appreciation of them. He says, speaking of the creed of Nicaea:

> "It was true to the fundamental conviction of the Church, that in Christ a complete revelation of God is made in terms of a genuine human life." (See pages 116, 128, 152.)

We pause here to remark that this is not, according to the New Testament, the fundamental conviction of the Christian Church. Doubtless this is what Professor Walker would like to make it, but the New Testament makes it something very different, namely: that in Christ crucified and risen again lost men find the whole omnipotence of God, almighty to save.

But still working out his evolutionary theory our author asserts that Paul's degree of emphasis upon Christ's death was certainly new, (p. 31), and that Jesus' words in John about his blood being drink indeed, and his flesh meat, are also a later, though early idea. Of course any one who knows the New Testament can easily refute these opinions. Notice Peter's emphasis upon the cross in his first Christian sermon, and Jesus' references to it in his commissioning conversations with his disciples, after his resurrection. Notice, also, the words of institution as recorded in St. Matthew, and the "Ransom Saying" of Jesus recorded in St. Mark. Of course our author might reply that these are all late additions to the gospel story; but we must reject such an opinion as a pure subjectivity. It would be adopting an hypothesis, and then changing the facts to fit the theory. If one is to be allowed such liberties with facts, anything at all can be proven.

A further illustration of the author's evolutionary bias appears in his late dating of the Pastoral Epistles. Hastings Bible Dictionary points out that there is no occasion for this save the theory of development. Similarly he denies to Jesus the words of the great commission, because they refer back to our Lord the practice of baptism in the name of the Trinity.

The thing that one resents in all this is not the opinions themselves, but that they are passed off as scientific conclusions. If an author wants to hold such opinions, as what they are, his own chosen belief, without making any superlative claims for them, well and good; but we object to being summoned in the name of science to surrender Historic Christianity when there is no science about it. Doubtless we will be told that we are traditionalists, and that we are surrendering the Protestant position of free thought for the Roman position of authority. But we hope we are not to be scared by a name, and we retort that if our modern liberal's historic criticism is no more accurate than his interpretation of the Protestant Reformation, then we have little opinion of it. Protestantism did not turn away from authority to mere subjectivism. Luther turned from Roman superstition and scholastic authority to the authority of the Bible. For him the Bible was the one rule of faith and practice. To represent Protestantism as a boundless liberty of thought, wholly divorced from authority is, whether ignorantly or deliberately, to misrepresent it.

But, again, Professor Walker is strongly biased against the supernatural. This attitude comes out repeatedly in his work. He questions the historicity of the accounts of the resurrection of Jesus, saying it is one of the major problems of history how the apostles came to believe it. (p. 21) He is similarly halting in his treatment of St. Paul's sight of the glorified Christ on the Damascus road. (p. 27) He refers to the beautiful call of St. Francis thus: "He thought he heard

the divine command." (p. 257) God's deliverance of Martin Luther after Worms is spoken of as "the favorable turn of political events." (p. 342) He speaks of "the immediacy and arbitrariness of the divine relations with the world," unsympathetically, as medievalism and in contrast with the modern view of things. (p. 481) He says that since Hume "the question of miracles has been increasingly felt to be one of peculiar difficulty." And now, we ask, what is back of all this halting and uncertainty? Has science really discredited the supernatural? No one who knows the scientific method would venture to answer in the affirmative. Science has absolutely nothing to say about the supernatural. The denial of the supernatural is simply an item in the creed of unbelief. It is hostile philosophy—not science at all. And with this enemy the Christian thinker cannot afford to ask or give quarters. The denial of the supernatural is fatal to Historic Christianity from beginning to end. Indeed the denial of the supernatural is to the thorough thinker an abandonment of Theism itself. If God is shut in by the laws and forces of nature so that he cannot freely express himself, then prayer is impossible and personal communion sacrificed, and personality made meaningless. Pantheism is at the other end of the modern hostility to the supernatural. The Christian thinker need have but one care at this point, it is, to guard the moral dignity of all supernatural items, and having done this he can safely teach them in sheer disregard of any age currents of unbelief. But to return to our author: to say the best of him, he holds a halting position on the Christian supernatural, and his influence, as a Church Historian, will not be toward a robustness of faith.

But finally, the author has given clear expression to the position of the modern "Liberal" movement, when he speaks of it as teaching "a universal ethical theism, having its highest illustration in Christ." (p. 330) The modern liberal movement is not Christian. It sacrifices all of Christianity except the teachings of Jesus. Some, indeed, hold to the Deity of Christ, but they have no sufficient use for the doctrine, and cannot keep it. In Historic Christianity Christ is the almighty Saviour. Its central doctrine has ever been Justification by Faith. But Walker himself sacrifices this truth, saying, that for certain types of mind "Justification by faith alone is either well nigh meaningless, or becomes an intellectual assent to religious truth. To enter into the experience of Luther or of Paul is by no means possible for all." (p. 340)

Again, we say our author has sacrificed Christianity for a mere current of philosophy. A system of theology that denies Justification by Faith, that halts before the supernatural, that denies apostolic authority, that makes the doctrine of Christ's person and redemption an evolution rather than his own direct teaching—such a system can only be called Christianity by extreme courtesy. Christianity is not a mere philosophy of the ethics of love, it is a gospel of awful, of almighty salvation. The deity of Christ is but the metaphysical foundation for this sublime superstructure of salvation. If the doctrine of salvation is sacrificed the Deity of Christ will inevitably go. The ethics of love does not need an incarnation, it only needs a philosopher or prophet. In his "Christian View of God and the World" Orr says that by the canons of history it is supernatural Christianity or pessimism. We believe his argument is good, but certainly this is true, that there is no halting place between Historic Christianity and Unitarianism. This is the crisis of the Church and of the world today. This is the crisis that is involved in Professor Walker's book. And again we assert it is not a question of science, but simply of chosen philosophy.

NOTE—Beginning with January, 1922, number, Dr. Sloan becomes one of our Contributing Editors. He will thereafter make his regular contributions, and the third article to appear in January number will not be the last in the series as announced in November number.—Editor.

* * *

A subscription to the BIBLE CHAMPION will be an acceptable Gift—a welcome reminder of the giver every month it is received, and every time it is picked up and read, throughout the whole year! Make some needy minister or missionary happy and more efficient by sending him the CHAMPION for 1922—*Amen to that?*

A Better Day is Here---Some Remarks on Recent Publications on the Conservative Side

BY PROFESSOR LEANDER S. KEYSER, D.D., SPRINGFIELD, OHIO

YES, a better day is not only dawning; it has already come, and the sun has risen high enough to shed radiance over the world. For some twenty years or so, it has seemed as if almost all the scientific, or professedly scientific, works on religion were on the latitudinarian and rationalistic side. Publishers seemed to be shy about issuing evangelical books, because, as some of them declared, there was not sufficient demand for such works to warrant the financial outlay. So a flood of books has been poured on the market that have tended to undermine faith in the Holy Scriptures as an inerrant revelation and in the great basal doctrines of our holy religion.

But now the tide has turned. Many well-known publishers are no longer shunting aside the manuscripts of conservative scholars, and some who, but a few years ago, were willing to issue only the liberalistic line of books, are now placing their imprimateur on works of a solidly and stalwartly orthodox character. This is a most gratifying fact, and augurs a better day for religious progress. Of course, a few works are still coming from the press whose authors are parroting over and over again the shopworn and antiquated theories of the Graf-Wellhausen-Cheyne-Driver school. A very recent specimen of this kind of second-hand work is Dr. John A. Rice's "The Old Testament in the Life of Today," which Dr. Robert Dick Wilson pulverizes so beautifully in the October number of *"The Princeton Theological Review."* Another production of the same kind, just from the press, is Kent's "The Shorter Bible" (the Old Testament), which, in its selections, is largely guided by what used to be called "the assured results" of the liberalistic school of Biblical criticism. Men like Rice and Kent never seem to read any books but those on their own side, and hence they do not know how often their fundamental positions have been undermined and broken to pieces by competent evangelical scholars like Henstenberg, Moeller, Keil, Cave, Robertson, Orr, Green, Bissell, Bartlett, McKim, Griffith, Wiener, Kyle and dozens of others.

But enough great and thorough-going works have lately come from the press to warrant the belief that the liberalists will soon have to wake up and take their bearings. In this paper we shall call attention to some of the best recent works of a thoroughly conservative character. We ought to do what we can to give them circulation, for the more such works are bought, the more encouragement will be afforded to publishers to put their money into other works of a conservative character. In only two cases will we go back as far as 1917.

First, it is gratifying that Scribners have felt warranted in issuing a new and comparatively cheap edition in one volume of Theodor Zahn's *"Introduction to the New Testament,"* which was first issued in three volumes. Recently we read over again his discussion of the synoptic problem, and it was a most refreshing exercise, after we had been delving into some of the critical works of the liberalistic order. Of course, Zahn's work is very scholarly and technical, but it is the book on New Testament Introduction to read at this particular time.

The other 1917 book that merits all the praise it has ever received, and a great deal more, is Dr. Robert Dick Wilson's *"Studies in the Book of Daniel."* Here is an enigma in the world of liberal "scholarship." Dr. Wilson's monumental work was published in 1917, and yet Dr. John A. Rice, in the book named above, published in 1920, goes on repeating the old and gray asseverations of his school as if Dr. Wilson had never lived and wrought! In such a case what becomes of the boasted "scholarship" of the latitudinarians? Even the liberalistic "Homiletic Review," in its notice of Dr. Wilson's book, declared that hereafter no Biblical scholar could write on the book of Daniel without taking this exhaustive work into account. We are glad to note that Dr. Wilson's book comes from the press of G. P. Putnam's Sons. Dr. Wilson has added a notable article to his Daniel studies, which appeared in the October number of *"The Princeton Theological Review."*

It makes one glad to know that Hodder & Stoughton, of London (George H. Doran Company in this country), have seen fit to issue the Fourth edition of Sir William M. Ramsay's monumental work, *"The Bearing of Recent Discovery on the Trustworthiness of the New Testament,"* and have brought it up to 1920. It is well known that Ramsey once trained in the dissecting school, but his own researches in Palestine, Persia, Asia Minor, and other countries of the Levant convinced him that the New Testament is historically reliable throughout. This book, now comparatively inexpensive, is rich reading. It is scarcely less gratifying that George H. Doran Company have recently brought out a one-volume edition of *Jamison, Fausset and Brown's* well-known commentary on the whole Bible. It is both critical and explanatory, and makes a good foil for such commentaries as *"The International Critical Commentary"* and *"The Century Bible,"* both of which seem to be more interested in bolstering up J, E, P and D than in interpreting the spiritual message of the Bible to a sinful world.

It affords us much pleasure to call attention to *"The Life of Christ,"* by Rev. G. Robinson Lees, A.M., published in 1920 by Dodd, Mead and Company. In this well-written and engaging book, composed by one who lived for some years in Palestine, you can follow the Lord Jesus in His actual life as it is portrayed in the gospels, and not as it has been cut to pieces and shorn of all its beauty and spiritual power by secular criticism. The author says in his preface: "The life of Christ has been very real to me: not merely as a Man among men is He real; His transcendent life, His life Divine, is more plain to behold." Note that the author's very use of capitals indicates his reverence for our Lord. Read on in the book, and see how convincingly he sets forth the virgin birth of Christ. Another life of Christ of the robust evangelical order comes to us just now (second edition, 1921) from a Lutheran source: *"Jesus, His Words and Works According to the Four Gospels."* It is written in a fascinating style, as all who know the author, Rev. William Dallmann, will agree. The author says, "The best life of Christ is indeed in the four gospels;" yet he has woven in most skillfully many outside facts to illustrate the events recorded in the Biblical books. May the books of Lees and Dallmann displace the so-called "Lives of Christ," which are not really "lives," but only criticisms according to subjective views of the writers. Of course, this last remark does not apply to the classical works of Edersheim and Geike.

Of late years the Apostle Paul has been a storm center. Writers like Wernle, Weinel and Wrede, of Switzerland and Germany, B. W. Bacon, W. Morgan, and others, of Great Britain, and some of the professors of the Chicago Divinity School (Chicago University) have contended that Paul spoiled the simple humanistic teachings of Christ by adding to them his own theological and philosophical reflections, so that modern Christianity is Paul's conception, and not that of Christ Himself. Hence the slogan of these liberalists is, "Back to Christ," by which they mean "back to Christ" from Paul and his interpretation of Christ. Some years ago (1914) Dr. William Cleaver Wilkinson, in his book entitled *"Paul and the Revolt Against Him,"* completely refuted the rationalistic contention of the Chicago Divinity School critics. Of course, Dr. Wilkinson overburdened most of his writing with too much rhetoric (at least, so it seems to us), and thus sometimes clogged his argument; but if you follow him through the maze of words, you will find that his arguments are sound and conclusive. A correspondent—himself a liberalist—informs me that a member of the faculty of the Chicago Divinity School called Dr. Wilkinson a "religious zealot," and declared that he "had no knowledge of science," and that defense of the evangelical faith "became a mania with him during the later years of his life." Even if that were so, I find that the Chicago liberalists have never undertaken to refute Dr. Wilkinson's arguments, which would have been easy if he was so illy informed and so poorly poised. We challenge them now, one and all, to refute his arguments. If they do not do so, their very silence is a confession that they know they cannot. But I have read most, if not all, of Dr. Wilkinson's books, and find no evidence in them of "mania," or of "fanaticism," or of "ignorance of science." On the other hand, his argumentation in the book above referred to is sober, sane and conclusive.

Let not the liberalists go on in their haughty way, with their heads high up

in the air, ignoring the works of conservative scholars, hugging the delusion that they can thus make the world believe that conservative works are not worth answering. No! No! we are not interpreting their "conspiracy of silence" in that way at all; we know what it really means—that they *cannot* answer, and they *know* they cannot, and so they take refuge in silence. If this is not the correct interpretation of their attitude, let them now make a serious, even though belated, effort to refute the arguments of Orr, Bissell, Bartlett, McKim, Griffith, Wiener, and Wilkinson.

We are glad to refer to two very recent works setting forth the true relation of Paul to Christ over against the liberal critics. One of them is Dr. A. T. Robertson's *"Paul the Interpreter of Christ,"* published by George H. Doran Company, New York (1921). We are glad to note that this firm has lately been issuing quite a number of good conservative works. The title of Dr. Robertson's book is significant. He looks upon Paul as "the interpreter of Christ," not the despoiler of Christ, not the speculative theologian who misinterpreted Christ's simple teaching. He shows by numerous quotations from Paul, collated with the gospels, that Paul did not modify Christ's doctrines, did not introduce alien elements into them, but simply unfolded them as the Holy Spirit led him into the truth according to the divine promise. A good deal of this effective book is not polemical, but Chapters II to VI refute the critics, while the other chapters show in how many vital ways Paul's teaching is in precise accord with the teaching of our Lord as set forth in the four gospels.

And here comes a scholarly conservative works from the Macmillan Press for which we are devoutly thankful—Professor J. Gresham Machen's *"The Origin of Paul's Religion"* (also 1921), which is just now going the rounds of the reviewers. This book will give joy to the hearts of evangelical Christians everywhere, and will—or ought to—carry confusion into the liberalistic camp. Dr. Machen canvasses the whole situation. None of the liberal critics of the "modern" type escape, if they are worthy of attention at all. His work is one of the best books of constructive New Testament Criticism that I have yet seen. He moves calmly and confidently through the welter of radical and mediating views, and never grows excited, never uses an epithet. So far from ignoring his opponents (as is the vogue of the liberalists), he mentions them by name, cites the titles of their works, gives the pages and all other needed information, so that any one can "check" his citations to see if they are correct. He deals effectually with Paul's so-called connection with the mystery religions. After a thorough-going examination of the various current theories, Dr. Machen comes to the conclusion that Paul's religion and doctrine "are absolutely inseparable; that both were derived from Jesus; and that the only Jesus from whom they could proceed is the supernatural Jesus of the New Testament."

We are led logically to the next conservative work which we desire to notice, because it has a rare chapter on "Paul as the After-Christ," which is a rather striking title. The book to which we refer is Dr. John Alfred Faulkner's *"Modernism and the Christian Faith,"* issued by the Methodist Book Concern (1921). Here is a book that will make conservatives and liberals alike wake up, sit up, stand up, and take notice. It is a powerful work, convincing in argument, thorough in scholarship, Biblical in doctrine, kind, yet firm in spirit, and engaging in style. The fundamental doctrines are all discussed, with ample analysis of the most important opposing authors, and everywhere the Biblical representation is upheld and vindicated. It is most refreshing to read after so scholarly an author and theological teacher, who is at the same time so soundly evangelical and so spiritually minded. We are moved to say that such a work never could have been written by one who had not had a distinct Biblical experience of conversion. Knowing the power of the supernatural in his own heart and life, he can readily accept the supernatural in the Holy Scriptures. It is no criticism to say that in a few places, like some things he says about the person of Christ, the atonement and the Trinity, we cannot quite agree with him, but the difference is only a difference of interpretation between persons who heartily accept the Biblical teaching at its face value. No liberalist will hereafter dare to boast of his "scholarship" who does not take account of Dr. Faulkner's powerful presentation of evangelical

doctrine. It is the right kind of polemics, too; calm and dignified, without abuse, yet throbbing with earnestness. Get the book; it is stimulating alike to the Christian intellect and the Christian heart.

It will do no harm; indeed, it will do good, to stop to say that Dr. Robertson is the professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky., and is the author of a number of important works. Dr. Machen is Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary (Presbyterian), Princeton, N. J. Dr. Faulkner is a Methodist, and has been for many years the professor of Church History in Drew Theological Seminary, Madison, N. J. He has written half a dozen previous volumes of much value.

I wish to call attention to another work which was issued this year (1921): John Horsch's *"Modern Religious Liberalism,"* which points out in a remarkable way "the destructiveness and irrationality of the New Theology." The author is not a preacher nor a professional theologian, but, as he writes me in his modest way, "only a humble layman" who is intensely interested in the defense and preservation of "the faith once for all delivered." He is a Mennonite by religious persuasion. The only fault we have to find with the book is that he did not seek a well-known publishing firm to issue it, so that it could have been properly advertised and brought to the attention of the reading public. It is a good specimen of polemics, a little severe sometimes in castigating liberalism, but kindly and Christian in spirit. Mr. Horsch has gathered a remarkable fund of information. Very few books contain references to so many liberalistic writings as one finds here, with titles and pages almost always given. What an amount of reading he must have done! It is an *exposé* of the liberalistic position in all its phases; but it is more—it is a reasoned refutation of their arguments, if arguments they can be called, and a vindication of the true Biblical faith. Any one who wants to know precisely what the teaching of the New Theology and Radical Biblical Criticism is, and how insidiously perilous to faith, ought to read Mr. Horsch's book, which is published by the Fundamental Truth Depot, Scottdale, Pa.

Another strong 1921 book is Professor Theodore Graebner's *"Evolution: An Investigation and a Criticism,"* which is issued by the Northwestern Publishing House, Milwaukee, Wis. The author is a professor in the largest theological school in point of student attendance in the United States, Concordia Seminary, St. Louis, Mo., which belongs to the Synodical Conference of the Lutheran Church. His little book is intensely interesting. Do not think that he lacks scientific knowledge and training because he is a theologian; just read his book and see how he has delved into science, and how cogently he proves, from the standpoint of physical science itself, that evolution has not been validated or verified, but is only a subjective speculation, and that a very poorly based one. Whatever the theory of evolution is or is not, it is not science. Other recent books showing the scientific weakness of evolution are Professor Alfred Fairhurst's *"Theistic Evolution,"* and Professor George McCready Price's *"The Fundamentals of Geology," "God's Two Books," "Q. E. D.,"* and *"Back to the Bible."*. Prof. Price's most recent book (which I have not yet seen) is *"Poisoning Democracy,"* published by Fleming H. Revell Company, New York and Chicago. Its sub-title is *"A Study of Present Day Socialism,"* and the publisher's advertisement says, "Professor Price shows that the conditions prevailing today are due largely to the acceptance of various socialistic and evolutionary theories." In his previous books he sets forth a new theory of geology, which seems to be reasonable and well based empirically, and is in beautiful agreement with the Biblical cosmogony.

Thus the outlook for evangelical Christianity is bright; the dawn is already past; the sun is high in the heavens and is shining more and more clearly. The radical critics have no alternative but to take refuge in silence; for it is evident that they cannot make adequate refutation.

* * *

Don't you know of some one to whom the gift of a year's subscription to BIBLE CHAMPION would bring much pleasure and helpfulness each succeeding month?

God--What and Where?

BY WILLIAM H. BATES, D.D., GREELEY, COLORADO.

"WHAT and Where Is God? A Human Answer to the Deep Religious Cry of the Modern Soul," by Richard Le Rue Swain, Ph.D. This is the title and sub-title of a book that is being much considered by book reviewers. The author has given a series of discourses on the subject in the First Congregational Church of Washington, D. C., and probably elsewhere.

It is a pastime of press and publishers to exploit the "six best sellers" month by month. In eight Presbyterian book depositories in as many cities, in the month of July the above book in the list of six stood first in Philadelphia, New York, Chicago; second in Cincinnati, Nashville, San Francisco; fourth in Pittsburgh and sixth in St. Louis.

Just why it should take a book of some hundreds of pages, more or less, to answer a question which every intelligent Presbyterian, to say nothing of other sort of folk, can answer in a moment off hand, we do not quite understand.

As to "What Is God?" we are informed that "He is the Father of all spirits and that he is not different from ourselves but only greater, more intelligent and more loving than we." As to "Where Is God?" we must answer that, "as naked spirit, He is not anywhere, but that His instruments may express Him everywhere." A reviewer in *The Christian Work* adds, "This is clearly and cogently put, although it is not of course a new conception."

As to clearness and cogency, we waive that. But we do not seem to be informed so much as to *what* God is, as to have described one of his offices—paternal—with some of his characteristics. As to *where* God is, as a personal being clearly he is no where, but as an immanent being or existence he is everywhere; which seems to smack pretty strongly of pantheism.

The story is told of an infidel father who stood before his glass shaving, above which was the printed and framed legend, "God is Nowhere." His wee daughter beside him spelled out the words, G-o-d God, i-s is, n-o-w now, h-e-r-e here. She gleefully exclaimed, "Oh, papa, God is now here." God stories should have a sequel. The sequel in this instance was, according to the story, the father was seized with the conviction of a personal present God, which led to his conversion.

There is good Presbyterian authority for an answer to the question, "What Is God?"

When a close-by church bell began tolling for the death of Garfield, a minister, because of the noise, had to halt for a few minutes the recitation of the Westminster Shorter Catechism by a little five-year-old girl. When she was asked question four, "What is God?" she promptly answered, "God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth." Clear and cogent, certainly,

As to "Where is God?" there is good Presbyterian authority—to which, however, others rightfully lay equal claim—which says, "If I ascend up into heaven, Thou are there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me" (Psalm 139: 8-10). Clear and cogent, very.

P. S.—Since reading in *The Continent* of Sept. 1, the above data for the "six best sellers," *The Presbyterian* (Philadelphia) of Sept. 8, has come to hand, and gives a list of the five best sellers for the same month at the same eight depositories, and Dr. Swain's book is not mentioned among them! Besides, in a column —advertisement headed "What Ministers Are Reading,"—naming eighteen books, this book is not named. Where are we at? A cog seems to be slipped somewhere.

* * *

Do you know a minister to whom the gift of the CHAMPION for a year would be more helpful than a measure of tears and sympathy? Invest $1.50 and give him a real lift! If you do not know of any we know many of them!

Editorial

The Clutch of Spiritism

THE firm hold that medium spiritism has upon those who yield to its entangling fascinations is one of its pronounced characteristics, and utters a word of warning to those who have not crossed the threshhold, but have gone so far as to look in at the window. An incident illustrating the subject is reported by Judge Edmunds and was published in "Spiritual Tract No. 7." The statement of the Judge is this:

"One day, while I was at West Roxbury, Massachusetts, there came to me, through Laura as the medium, the spirit of one with whom I had been well acquainted, but from whom I had been separated some fifteen years. I had not seen him for several years; he was not at all in my mind at the time; and he was unknown to the medium. Yet he identified himself unmistakably, not only by his particular characteristics, but by referring to matters known only to him and me. I took it for granted he was dead but was surprised to learn afterward that he was not. He is still living."

And yet the Judge was so enthralled by spiritism that he remained a firm believer even after this blunder of the medium.

Not long since it was reported that two trance mediums, one in Geneva and the other in New York, developed "spirits" purporting to come from the planet Mars. Each spoke a strange language, having a vocabulary of several hundred words, and both spoke fluently with never a variation. The language was different, to be sure, and the descriptions of life on the planet varied widely; the same, of course, might have been the case on Mars if two spirits from the earth should visit that planet and give an account of what is transpiring here on the earth. One fact, however, proved sadly disillusioning, namely, the Martian tongue of the French medium followed the French syntax, while the Martian tongue of the American medium followed the English syntax, a thing of course curious enough, but this strange fact seems never in the least to have disturbed the belief and confidence of spiritists, that those spirits were inhabitants of Mars, one speaking according to French syntax, the other using English syntax.

The secretary of the Seybert Commission speaks of a seance he attended in Philadelphia at which a Mrs. Wills acted as medium. Of the spirit forms that appeared, one claimed to be the wife of an elderly man who was present at the seance. This wife had died two years before. Her name was given correctly by the medium. The man looked carefully and then remarked to his neighbor: "It must be her, but she has more flesh than when I knew her."

It is currently reported that a young man while present at a seance, upon being shown a spirit photograph of his dead sweetheart, burst into tears; then wiping them away and looking more carefully at the picture, he said, "It is she, but, oh, my, how she has changed."

The last seance the writer of this article attended, and probably the last he ever will attend, was in a Southern city some years ago. The medium had been meeting with remarkable success. The seance began by the singing of several well-known Gospel hymns; this is one of the tricks of the trade, the purpose of which is to lead guileless people to think that the medium is religious. A pious feeling appeared to possess all present; there were present twenty persons in all. The writer had been singled out and was told that some one from the spirit world was present and wished to speak with him. The medium was intentionally misled by a remark that had been made. The medium reported that the author's son was well and very successful in the business in which he was then engaged, that the children were well and they would soon make the writer a visit. Now the interesting part of this information is that the writer never had a son and only one grandchild, and that one was not a son but a daughter. And yet there were those present at that meeting, who, upon being informed of the blunder of the medium continued to believe that she was in communication with the spirits of the dead, though in this instance she was mistaken in the reports that she had received from the other world.

In 1867 Charles Dickens visited America and was persuaded to attend a spirit seance. During the meeting he asked the medium to call up Lindley Murray, the distinguished grammarian. When the medium announced that Mr. Murray was present, Mr. Dickens asked, "Are you Lindley Murray?" The celebrated grammarian replied, "I are!" That was enough; Dickens' conclusion was quickly reached. It was this: if that reply was really from Lindley Murray, then Murray's experiences on the plane just above must have played the fool with his brains, or with his grammar, or with both brains and grammar.

Another medium was asked to call up the spirit of Daniel Webster. When Mr. Webster was reported to be present, he was asked this question: "Did you make any mistakes while on earth?" Mr. Webster replied, "I don't think I made any mistakes in my political life, but I made some in my dictionary!" One can hardly imagine how Daniel and Noah Webster got into this political and lexicographical mixup if the life on the plane above is what we had supposed it to be. Or perhaps the "ocean of mind" had drowned them both and that in the process personal identity had been lost.

But these mistakes have no terror for the faithful. They are accounted for in this way: People in the spirit world are in some respects much as they are on earth. They joke and trifle there much as they do here. Thus in the experience of Judge Edmunds the spirit that reported the death of his friend was simply playing a joke on the Judge and probably enjoyed it. So likewise the spirit that was said to be that of Lindley Murray, that made use of bad grammar, and the spirit that mixed up Daniel and Noah Webster, knew better, but they were trying to be funny, just as living people do here on the earth, and perhaps these spirits laugh at their jokes and wonder that people in this world are fools enough to take seriously what is meant to be nothing but a bit of pleasantry. And so it appears to make little or no difference at all with spiritists how many are the blunders of mediums or how many of their frauds are exposed, the clutch is so securely fixed that they appear to be just as ready and willing to believe a lie as they are to believe the truth, even if damned in consequence of their belief. II Thes. 2:11.

One cannot easily help asking at this point a question, which is this: Why is it that such multitudes cling to the delusion and become and remain spiritists, even in the case of those who are well informed as to the deceits practised?

Perhaps the best reply to the question is this, that the conquests of spiritism grow out of the almost unconquerable and instinctive desire of the human mind to go behind the wall or the veil that is hiding us from the invisible world. It is the mysterious and invisible that have for every inquiring mind an insuppressable fascination. The maxim, familiarity begets contempt, had its origin in human experience and plays the mischief with one's fascination. So likewise the knowing of a thing often has a tendency to belittle it. Hence the aim of the professional and advertised medium is to keep up the mystery whatever may happen.

At the same time we ought to say that anyone who cares little or nothing for the invisible spiritual and mysterious world to which we all are hastening and with which the spiritist claims he is dealing, would seem to be a long way off from normal.

We know very well from the testimony of others and from our own personal experience that the human heart at times is almost frantic to get some word or impression from the spirit world. Many a man at times would give a fortune or a world, if he had it to give, if the veil could be lifted for one moment or if one word could be spoken to let us know beyond a doubt where our dear dead ones are and what they are doing.

But fortunes of money, as yet have been able to lift the veil scarcely more than an inch, perhaps not an inch; this is wise and of God's ordering. Maurice Maeterlinck speaks our thought when saying: "We catch many suggestions, stray glimpses perhaps, of the great beyond; but the shore remains unknown;" yes, unknown, except as the Lord Jesus Christ has revealed it. And aside from the instinctive longing to know what is beyond there may be a malicious and a mighty deceiver and promoter who is playing a part and who is not recognized. Satan's

permitted power to deceive is not almighty but is not so very far from it. He is the one who has much to do in bewildering and fastening the clutch upon those who pass the threshold of modern medium spiritism.—*L. T. T.*

We are anxious to procure the first seven volumes, and volume 11, *Bible Student and Teacher*, either bound or unbound, and will accept all these volumes and any number of them. Will pay cash or exchange for books we offer for sale. Address, naming price and condition of volumes, Frank J. Boyer, Reading, Pa.

A Seeming Contradiction that does not Contradict

LETTER from a Christian worker in Morroco, Africa, says: "A Moslem teacher, employed by us as a helper at one time, cited John v. 31 and viii. 14 as a contradiction. The reading is the same in each passage in Arabic, as it is in the Greek. I would be glad to have the seeming discrepancy explained."

The passages are words of Jesus: "If I bear witness of myself, my witness is not true" (Jno. v. 31); and "Even if I bear witness of myself my witness is true" (Jno. viii. 14, R. V.). Perhaps a point of view can be found from which what seems to be a point-blank contradiction will be seen to be no contradiction at all.

The first text was spoken at the Passover time, near the beginning of the second year of Christ's ministry. He had healed a man on the Sabbath day (John v. 8-16), which the Jews regarded as a violation of the law of the Sabbath; and worse yet, he had blasphemously claimed equality with God (v. 17). "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but also said that God was his Father, making himself equal with God" (v. 18).

Of course Jesus must vindicate himself, which he proceeded to do. A rule of Jewish jurisprudence was, "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death" (Deut. xvii. 6). See also Num. xxxv. 30, and Deut. xix. 15. Accordingly, the testimony of *one* witness was not "true," i. e., was not valid, was not legal proof.

Jesus accepts the rule, and says, "If I bear witness of myself, my witness is not true," i. e., is not legally valid. (The Greek lexicon gives to the word *alēthēs* rendered "true," these definitions: unconcealed, true, valid, sure, sincere, upright, just.) A prophet without divine attestation, or even the Messiah without legal evidence, should be rejected. Therefore, in accordance with legal requirement, he adduces other witnesses: (1) John the Baptist (verses 32, 33); (2) His own works (v. 36); (3) The Father (v. 37); (4) The Scriptures (vv. 39, 46). Here is competent testimony. This is his vindication. The first text, then, was spoken from the view-point of the Jewish civil code.

Some seven or more months pass, and Jesus is again at Jerusalem. The plot to kill him thickens. The Jews still regarding Him as a contemner of the law of Moses and a blasphemer, hope to get evidence against him through the knotty case of the unchaste woman which they presented (viii. 3-11). And such a fiasco! While doubtless leading her out into the light, he leaves them in the darkness of self-convicted sin (viii. 7-9). Then he says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (viii. 12). The Pharisees come back at him with the old charge: "Thou bearest witness of thyself: thy witness is not true" (viii. 13). But how changed the situation! Back there He must be legally accredited as the Messiah. Thus accredited, He now presents Himself as the Light of the world, a sure Guide through and from the moral darkness to the true Life, concerning which office His own declaration can not be otherwise than morally true; and so he says, "Even if I bear witness of myself, my witness is true" (viii. 14). The second text, then, was spoken from the viewpoint of moral truthfulness, or veracity; and so it is entirely correct.

The first is true from the standpoint intended, namely, that of court process, or legal evidence; the second is likewise true from the standpoint intended, namely, that of moral truthfulness, or veracity. There is, therefore, not only no contradiction between them, but they are perfectly harmonious.

It may be worth while to add that even in the second case Jesus does not leave himself unsupported, for, four verses further on, he says, "I am one that bear witness of myself, and the Father that sent me beareth witness of me" (viii. 18); thus producing evidence legally valid, even as it is written in their law, "The testimony of two men is true" (viii. 17).—*W. H. B.*

Begin the year right. Let one of your first acts this year be the sending of a subscription to the CHAMPION for 1922 to some one who will bless you many times during the year for your thoughtfulness!

Our Youthful Bandits

THAT there is a wave of crime amid our young men is painfully apparent. It is difficult to pick up a newspaper without finding some statement about the exploits of a gang of bandits, whose youth excites remark. Boys in their teens are guilty of holdups, which were once confined to the wild districts of the west but are now occurring within the precincts of our large cities. Moreover, they do not stop at robbery but will shoot on provocation.

The situation is undoubtedly alarming, and law itself is threatened. Respect for life and property is at a low ebb, and security is fleeing from spots where it has long been at home. People do not know what to think, and they are wondering who is safe, since men are robbed or murdered on their own doorsteps. In the outlying districts gardens are plundered, chickens are stolen, and accessories of automobiles are appropriated. Peaceful country districts are becoming less and less secure, and raids of one kind and another are increasing in frequency. Behind it lies a cause of some sort, and the community itself is to blame for the condition.

The rising generation—the culprits are usually youthful—is seriously at fault, and present day parents and teachers are responsible for the morals of that generation. Our methods are wrong. In correcting the errors of the past we have jumped out of the frying pan into the fire.

Methods are not enough. What one man can do with his methods another cannot do at all. In fact, those methods may be the worst plan he can follow. There is the basic error. We have depended on methods, and the methods have played us false. We need to recognize nature's law that transgression means suffering. We object to that and build for destruction in consequence.

It is now fourteen years since I intimated that "Ben" Lindsay's methods without "Ben" Lindsay behind them would be disastrous. This is what was said:

"It is not to be inferred that he [Judge Lindsay] does this [uses the dialect of the youthful culprit] from policy. His interest is such that he does it instinctively. Love, not policy, is the mainspring. If policy were his ruling motive, his court would be a failure. The 'car barn murderers' were graduated from a similar school; but it was devoid of love. They were 'let off' because they were boys; but they were not won to something better. In the end, they became desperate criminals; and a similar crop is growing in many a large city to-day. The reaping will come later." (*Bibliotheca Sacra*, July, 1907, p. 441, footnote 3.)

The reaping has begun, and the end is not yet. We protect our boys from the natural consequences of their own wrongdoing, and they get the idea that it will be possible for them to go on indefinitely with that sort of thing and "get away with it." We simply cut our own fingers—and theirs. The easy way now is the hard way to-morrow, and the hard way to-day is the easy way then. It is our lack of foresight and our present-day laziness that is at fault, and we shall pay the price when the time comes.—*H. W. M.*

A Critical Estimate of Watts and Wesley

ISAAC WATTS (1674-1748) is called the Founder of Modern English Hymnology. Charles Wesley (1708-1788), the "sweet singer of Methodism," and Watts were contemporaries forty years, Wesley being born thirty-four years after the birth of Watts.

Watts is credited in his "Collection" with 390 hymns, and with 345 metrical versifications of Psalms, making a total of 735. It is said that during Wesley's lifetime some 5,000 of his hymns and poems were published, and that about 2,000 more were left in manuscript, unpublished at the time of his death.

The Presbyterian Hymnal—now in use, has 724 hymns, 56 belonging to Watts and 28 to Wesley. The present Methodist Hymnal has 748 hymns, 53 belonging to Watts and 120 to Wesley. The Baptist hymn-book Sursum Corda, has 856 hymns, 57 of which belong to Watts and 30 to Wesley. The excellent undenominational Clifton Chapel Collection has 1500 hymns, 196 of which are credited to Watts and 139 to Wesley.

Easily in English hymnology, the names of Watts and Wesley stand before all others; but which of these two should rank first is a question. Some say one, some the other. The present writer's preference is for Watts. And the reason is, broadly this: Watts' standpoint is, the rather, with God; Wesley's with man. Watts' hymns are the more objective, having to do with the Divine glory; Wesley's, the more subjective, having to do with human experiences. Watts proclaims and emphasizes the sovereign will of God; Wesley speaks more of man's active effort and perfectibility. The difference is probably due to their theological systems—Watts being a Calvinist and Wesley an Arminian. Calvinism is theocentric—God its center; Arminianism is homocentric—man is center.

The Rev. Dr. Charles S. Nutting, in his "Hymn Studies" on the Methodist Hymnal, says: "Watts' excels Wesley and all others in grandeur and sublimity; Wesley exceeds all others in expressing the power of love and the joy of salvation. These two writers grandly supplement each other. They are both princes, aye kings, of song, but each in his own realm."

The late Rev. Dr. William Rice, of Springfield, Mass., who was probably the best Methodist hymnologist in America and who did most of the work in the compilation of the Methodist Hymnal of 1878, pronounced a portion of Wesley's voluminous versification "doggerel," but he says: "From the mass of Charles Wesley's poems two hundred hymns may be selected which cannot be equalled by a like number from the writings of any other man."

Evidently there was no jealousy or feeling of rivalry between Wesley and Watts. In the "Wesleyan Hymn Book" of 770 hymns, 623 are by Charles Wesley, and the contributor next in respect to number—many hymnists sprang up in those days—was Watts, who supplied 66 hymns. There is a poem that Charles wrote, called "Wrestling Jacob," founded upon the story recounted in Genesis xxxii. of Jacob's wrestling with the Angel at Peniel, which is pronounced "the most celebrated lyric he ever wrote." It begins, "Come, O thou Traveler unknown." It consists of fourteen six-line stanzas, distributed into three divisions, entitled "The Struggle," "The Name Revealed," and "Victorious Rapture." John Wesley reports Watts to have said: "That single poem, 'Wrestling Jacob,' is worth all the verses I have ever written." If Watts said so, that surely is a generous and amiable estimate.

Watts is now known mainly, if not almost exclusively, as a hymnist. But in his day he was accounted a remarkable scholar. His "Logic" was issued in 1724, his "Philosophic Essays" in 1732. He put forth productions on a great variety of subjects, theological, ecclesiastical, philosophical, political, etc. His collected "Works" were published (1753) in six quarto volumes. Says Johnson: "Few men have left behind such purity of character, or such monuments of laborious piety. He has provided instruction for all ages, from those who are lisping their first lessons, to the enlightened readers of Malebranche and Locke,—he has left neither corporeal nor spiritual nature unexamined; he has taught the art of reasoning, and the science of the stars." "He was one of the first authors that taught the Dissenters to court attention by the graces of language. Whatever they had

among them before, whether of learning or acuteness, was commonly obscured and blended by coarseness and inelegance of style. He showed them that zeal and purity might be expressed and enforced by polished diction."

While his hymns are said to number 735, this does not include his "Divine and Moral Songs for Children," which Johnson had in mind when he said "lisping their first lessons." The book was printed by the hundreds of thousands annually, was translated into a number of European and other languages, and the "Songs," exerting ever an incalculable influence for good, were known and loved throughout the world. Who that reads these lines has not heard, wafting him to slumberland, the sweetest sound ear ever heard, a mother's crooning—

"Hush, my dear, lie still and slumber!
Holy angels guard thy bed!
Heavenly blessings without number
Gently falling on thy head."

If he had never done anything else than to write this cradle hymn, he would deserve for that alone the monument erected in his honor in his native town, Southampton, and had Walter Scott felt the appreciation of it that we have come to feel, he would have sent Old Mortality to carve an inscription of loftiest tone upon his sarcophagus in Bunhill Fields Cemetery in London. And who has not had the constitutional inertia in his childish thought and impulse stirred to activity by—

"How does the little busy bee
Improve each shining hour,"

and had his ebullient outbreaking irascibility squelched by—

"Let dogs delight to bark and bite,
For 'tis their nature to,"

and had a quietus put upon a "scrap" by—

"Those little hands were never made,
To tear each other's eyes."

Truly, Watts and Wesley were "both princes, aye kings, of song, but each in his own realm."—*W. H. B.*

Something Worth While for Nothing

DON'T be skeptical, we really mean it! There is almost no limit to our inclination to be generous. That is, there is perhaps only one limit—our purse. In the October, 1920, number we offered to send to every subscriber who had paid 10 successive yearly subscriptions to either, or both, BIBLE CHAMPION or *Sermonizer,* a really worth-while book, published to sell at $1.50, in recognition of their loyalty to these periodicals. A goodly number of our friends received this volume. If we overlooked one subscriber we want to know it and the book will be mailed him, prepaid, by next mail.

We have now made a selection of three really worth-while books from our stock—*Christ and His Religion,* and *Voices of the Soul Answered in God,* and *Footprints of Sorrow.* These three books were published to sell at $1.50 each, and are worth it.

Here are Three New Offers:

1. We will mail, prepaid, one of these volumes—your selection—to any one of our subscribers whose subscription is paid in full for 1922 and 1923. If your subscription is already paid for 1922 send us $1.50 and we will extend your subscription to December, 1923, and mail you your choice of book.

2. We will mail, prepaid, one of these volumes—your selection—to any one of our subscribers whose subscription is paid for 1922, if he will send us a subscription for 1922 for a *New* subscriber.

3. We will mail you, prepaid, any two of these volumes—your selection—if you will send us $6.00 for four *New* subscribers.

These offers are good until April 1, 1922. Is your interest in the success of the CHAMPION great enough to co-operate with us in our efforts to increase our list of subscribers? Your friends will thank you for calling their attention to the merits of the CHAMPION.

Notes and Comments

PUBLISHERS are human—just like other folk, and so sometimes thoughts like unto other folk's thoughts possess them. We sometimes envy those folk who were fortunate enough not to drift into the publishing business—especially about the holiday season—and we sometimes wish we had drifted into the plumbing business, a perfectly legitimate business! While others are happy at this joyous season the publisher is anxious, for at this season by far the larger number of subscriptions expire and renewals are expected!

True, the publisher has his happy moments, too, in the course of the year, and since he *is* human he is tickled to have so many subscribers tell him how his efforts to make the CHAMPION better each month are appreciated. And, bless you, there are quite a number of these encouraging missives in our mails in the course of the year. But, also, since he is human he feels sad every time there happens to come a request to discontinue. After making the strenuous efforts to enlarge his list during the year he, naturally, dislikes to loose a single subscription!

Then here is a thing that bothers him much. So many of our good friends are really unconsciously inconsiderate! How? They overlook sending in their renewal promptly. It takes a lot of money to publish a magazine these days, and the publisher must pay his bills promptly every month. Now some one owes a year's subscription (some owe more than one year) and seems to reason the amount is so small he'll mail his renewal—well, some other time! And, really, we would never miss receiving payment for ONE year's subscription, but when several thousand persons are inspired with the same thought it works a hardship on the publisher!

Just to emphasize and prove this point let me take you into my confidence. When we mailed the November CHAMPION last month we enclosed bills to all owing. Before we mailed these bills we tabulated them and found them to aggregate $4,554.15—all made up of $1.50 subscriptions! Perhaps it will be a stunner to you to learn that instead of receiving the $4,554.15 by return mail, as one of the helpers presumed we would, all we received within 17 days after mailing these bills was only $239.00—approximately 5% of the total amount due!

Isn't this proof conclusive that all those whose subscriptions are due and are represented by the $4,315 still owing us, cannot possibly have a proper conception of the worries of the publisher? For the $239.00 we are duly thankful and pledge ourselves to conscientiously apply the amount to the payment of this month's issue. But, how, think you, and *you*—*you* who did not remit the amount of bill enclosed in your November number—how do you think we shall cover the cost of all the issues for 1921 and 1922 if you withhold *your* small contribution? Think this over a bit and then let us have your loving message, will you?

LEADERS of the Presbyterian Church are planning to bring a test case before the Supreme Court of the United States to determine the question whether the Bible can be legally excluded from the public schools. The state of Washington, which officially excludes the Bible from its public schools, will furnish the basis for the case. The attack will be along the line of the Declaration of Independence, the Presbyterians claiming that the Declaration is a covenant between the American nation and God, and that the study of the Bible by American children is essential to an understanding of the covenant and to full knowledge of God. In their presentment preparatory to an appeal to the nation's highest tribunal, the Presbyterians contend that the ruling of the attorney-general of the state of Washington, which was upheld by the Supreme Court of that state, to the effect that the Bible is a "sectarian" book and cannot therefore be read or taught in the state schools, is erroneous, and that "the state constitutional provisions so constructed are void as being in conflict with and repugnant to the principles" in the clause of the Declaration of Independence, "to assume, among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitles them." In the presentment it is held that, in accordance with this clause of the Declaration, "all citizens are equally entitled to instruction in 'the Laws of

Nature' and also 'of Nature's God,' which latter are spiritual and obtainable from the Bible." It is further claimed that within a few years after prohibiting the Bible from Washington public schools "it became necessary to create juvenile courts, jails, and correctional institutions, and so great was the demand for their use that good people of town and city began to make efforts to supply Bible teachings and moral training to the youth attending state schools and colleges, and were knocking at the back doors of their schools to which the law required their children committed for education, seeking for the recognition of Bible instruction."

A JUST-ENTERED Western theological student writes back home from the East: "And now I have left the most important reason for my happiness here, to the last. I find that the teachings of the faculty coincide exactly with the faith in which I was reared. I don't have to discard my theology and beliefs, and start in again to build up a so-called religious system on the assumption that Christ was only a natural man, born of natural parentage, and had no power to atone for the sins of the world. Personally I can't see what there would be left in the Bible for a minister to talk about if these vital principles were eliminated." He is in Princeton.

HERE'S a splendid hint for those of our friends who have means and an inclination to do good. In a recent number of the *American Magazine* Dr. Russell H. Conwell told what he did with an unexpected donation—a check for $1,000 from his friend John D. Rockefellow. "When I opened the envelope and found it, I said to myself: 'Here is a thousand dollars that I hadn't expected at all. How can I have the most fun with it? Well, I went over to the dean of Temple University and asked him for the names of six boys who had been forced to drop out for lack of money; I gave a hundred to each, and they were able to finish the year. Then I thought of a poor, old widow out on the edge of the city, who had been sick, and was not able to pay even the pitiful little rent for her tiny cottage. So I rode out there and paid her rent for two years in advance—$200 a year—and took the receipt and gave it to her as a Christmas gift. Talk about satisfaction! Why I sang all the way back to my home. You asked me whether money can help to make old age happy, and I tell you with all my heart that it can—provided you don't keep it, provided you don't hold on to it for your children to quarrel about after you are dead, or covet and scheme for even before you are dead! What a fool a man is to leave a great fortune to his children. Of the 4,043 millionaires whose lives I have studied, 3,079 began life without a dollar. Some statistics compiled years ago in Massachusetts show that not one rich man's son out of 117 ever dies rich. The money you hoard impoverishes you, but the money you give away—it blesses old age like the cool shade of a tree."

Dr. Conwell's salary and lectures yield him a large income each year. But he gives every cent of it, above his actual expenses, to poor boys who are trying to work their way through college. He has thus helped more than 3000 young men.

How many of our CHAMPION friends would care to send us $1.50 for a year's subscription to one of the many on our waiting list? We have quite a large waiting list—missionaries, students, colleges, seminaries, ministers, and others. We have more than 200 missionaries on our waiting list. You might do a world of good with that $1.50.

GEORGE WILLIAMS, the founder of the Young Men's Christian Association, was born October 11, 1821. The story of his life is familiar. At the age of 50 years Queen Victoria dubbed him a knight in token of the whole world's honor for his accomplishments. He died in 1905, when there were 7,773 associations in the world with 722,000 membership. Today there are more than 9,000 associations, having more than 1,500,000 members, owning property estimated at $143,400,000. Of the associations 2,195 are in the United States and Canada, and these have a membership of 935,581, and own property valued at about $21,000,000. The educational work has grown until more young men and boys were enrolled in the classes of the Association last year than in all of the Protestant Christian colleges of North America.

DURING the war a curious thing happened. One of the editors of this publication entered a car on his way home one night and met a man whose wife was his wife's cousin. The two sat down together. They were on the best of terms, although they had nothing in common, so far as their occupations were concerned, one being a professional man and a university graduate and the other a bridge builder in the employ of a well-known railroad. Said the latter, with an abruptness that was startling: "Do you know what the greatest curse in the world is?" Surprised, the other said: "What it is?" He was dumbfounded to be informed, "Prosperity: it makes a man sordid and selfish and mean and unscrupulous." They had never agreed about money, because the railroad man had regarded it too highly! His eyes had been opened. He saw the truth. The notion that prosperity will make men happy and good is sheer nonsense. All over China men sing at their work. Fifty years ago Americans sang at their work. Prosperity has ended the singing, because it has turned men's thoughts from their work to their wages, and the more they have the more unhappy they become.

A NEW HAMPSHIRE Congregational Church, unsuccessful in selecting one from the list of candidates who presented themselves, finally decided to advertise. It offered a salary of $500 to a minister "who has been a successful preacher, pastor, organizer and church executive." It would seem the clergy read the "Want" ads, for in the first day's mail there were 12 applicants for the vacancy. We haven't heard whether or not a selection has yet been made.

THE union of Methodists, Presbyterians and Congregationalists in Australia having failed it is now announced that steps are taken to federate them. A Council of Co-operation has been formed, consisting of thirty-six members, twelve from each denomination, and plans of work have been adopted. The avowed object of the organization is to promote the movement for union by encouraging inter-church relations and co-operation in all matters where common action may be practicable.

The Bible Champion for 1922

NOT one year of all the 41 years we are in the publishing business brought us so many hearty letters of commendation and good will as we received during this year. We are always glad for kind words of encouragement, and we are always glad for friendly criticisms. We (the Editors and Publisher) never wanted to do a thing more than we want to publish the best and most helpful magazine possible.

The demand for an article always proves its popularity. By this token the August-September and October numbers BIBLE CHAMPION must have been popular, for up to that time there was no greater demand for extra copies than there was for these numbers. But the November number was destined to smash every record. In anticipation we printed an exceptionally large edition but are already almost sold out.

Many of our friends were good enough to tell us the 1921 volume, so far, was the best ever published—and we believe they are right! But we prophesy the volume for 1922 will surpass that of 1921! The enviable record our Editors are making for themselves are an earnest of what our friends may expect from them during 1922. And, beginning with the January number, we shall have a large staff of Contributing Editors, experienced writers, all of them thoroughly orthodox.

We have planned on a large scale for 1922. You can count on us to do even more than we promise. We hope we may count on our Subscribers to cooperate with us to the extent of sending us at least One New Subscriber during the coming year! This isn't much! A word fitly spoken will accomplish this instantly! Can we count on You, and *You?*

"Cast thy bread upon the waters: for thou shalt find it after many days." Test this promise. Send us $1.75 for a year's subscription to some missionary, and see how many days it will take to verify this promise.

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Advertising in this department is exclusively for Bible Champion Subscribers. Only articles used in a Library—Books, Typewriters, etc.—may be offered. Cash must accompany order at following rates: 10c a line for first insertion, and 8c a line for every insertion after first. Count 7 words to a line. Minimum charge 30c per insertion. Remit to Bible Champion, Reading, Pa.

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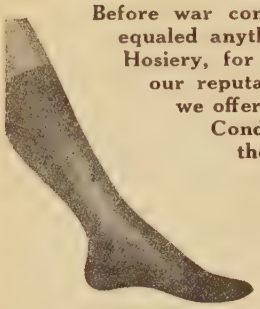

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